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A N
EXPOSITION
OF THE
Church-Catechism,
After a New Method.

IN TWO PARTS.

The first being an Explanation by way of QUESTION and ANSWER. The Second, a Scriptural Confirmation of each particular Doctrine contained therein. The one divided into Eighteen Sections: The other into Fifty Four Chapters.

To which is Annexed,

An Appendix of PRAYERS,
BOTH FOR
FAMILIES and particular PERSONS.

For the Use of the Parish of Cirencester.
By JOSEPH HARRISON, A. M.
Minister of that Parish.

LONDON, Printed, for A. Barker, at the Unicorn, next Serjeants-Inn-Gate; and C. Smith, at the Buck between the Two Temple-Gates in Fleetstreet. 1708.

TOLLE LEGE

Vid. S.^u Aug. Com.

This Book
the Parcel
of
County of BRITAIN



Author's PREFACE,

T O

His much Respected, and Well-beloved
Parishioners, the Inhabitants of the
Town and Borough of Cirencester.

HAVING brought Cathechising into some Re-
putation among you, and finding it by
Experience to be one of the most useful
Parts of the Ministerial Function, I have, for the
more easie and profitable Performance of that Exer-
cise, for the Settlement of a constant Course of it in
one part of the Year, and to make amends for the
want of it in the rest, adventured to Print the fol-
lowing Exercises, which I now Present unto you,
with all the Satisfaction that my Relation to you, and
your kind Acceptance of my Labours do require;
and as the best Testimony I can give of that Hearty
Concern I bear for the Temporal and Eternal Wel-
fare of this Parish.

And I am fully persuaded, that the Use to others, as well as
your self, will be great, if it should prove so, I
shall certainly be enabled to truly Bless God for it.
But I am not alone, I can honestly affirm, that
it was intended for the singular Use of this Parish,
and that the Publication thereof
is, in the first place, to the glory of God, your particu-
lar advantage. And I hope every Minister may,
with a regard to the Rules of the Church, and
a regard to his Superiours, consult the Good
of his People, and provide for it in such a man-
ner as shall seem to him most conducive thereto,
without justly drawing upon himself the Censure of

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the World. But to obviate that, as much as may be, at least as far as I think my self concern'd to do; I beg leave in this Address to you, to acquaint those abroad, into whose Hands this Book may chance to fall, that I am very sensible the Publick does not want any Treatise of this Nature; and that as I thankfully acknowledge the Assistance I have received, in the framing and perfecting this Work, from the many excellent Expositions of the Church-Catechism already Extant; so I do declare that this was neither Compos'd, nor sent to the Press, out of disrespect to any of them, but purely, because I could not meet with any that fully suited the Method of Catechising I was fallen into; and which, I have long thought, would in all respects be better carried on, by Printing such a Composure, than by giving out Expository Notes and Scripture-Proofs every Munday Morning; to such of the Youth only, as could, and would be at the trouble of transcribing them.

My design herein is, with all possible Plainness and Perspicuity, to set before you that Holy Doctrine which we profess, and the Grounds upon which we build our Belief of it. And I make it my especial aim throughout the whole, to shew the Influence every Branch of so pure a Religion ought to have upon our Lives and Conversations: that so you may be kept stedfast in all the Important Truths of Christianity, in an Age that abounds with Falshood and Error; and convinced of the Obligation you lie under, to behave your selves more suitably to your spotless Profession, than (with lamentation be it spoke!) the generality of Christians do. I was obliged to reduce the whole into as short a compass as I well could; but I hope it so fully contains all necessary and profitable Doctrine, that if there be any
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Tener in Religion, which is not here taken notice of, you are not obliged, neither would I have you much to concern your selves about it. For I know no Article of Faith, or Matter of Duty, which God's Word makes necessary to be believ'd and Practis'd, that is not to be found in this small Treatise. And, on the other hand, there is little or nothing put therein, which you can well be ignorant of, or disbelieve, or neglect, without breach of Duty, and hazard of Salvation. I must therefore recommend it to the frequent Perusal and serious Consideration of every one of you, desiring you not to slight it, as if it were a thing only designed for the Instruction of Children, for (to use the words of Bishop Ken.) " The Doctrine delivered in the Catechism, is as proper for the Study, and as necessary for the Salvation of a great Doctor, as of a weak Christian, or a young Child ; and if this Paraphrase upon it may not be useful to Persons of all Ages and Capacities among you, I have lost one main End of all the Pains it has cost me.

This is all I shall say of the Occasion and Subject matter of this Book ; but of the Method and intended Use, be pleased to take the following Account.

It consists of two Parts : The first of which is an Explanation of the Church Catechism, by way of Question and Answer, and is divided into as many Sections, as (one being said at a time) may be conveniently gone through in the Summer half Year. For when the Easter, Whitsuntide, and Monthly Sacraments are taken out of the Sundays between Lady-day and Michaelmas, there are but about Eighteen remaining, which are all I can propose Publickly to Catechise upon, without laying a greater

burden upon my self than any one Man is, I think, able to bear.

The Second Part is the Divine Proof, and Confirmation of the first; wherein the Texts of Scripture are reduced under the Heads of the Church-Catechism; which are the Contents of Fifty four Chapters, that are designed to be gone through once in three Years, in a distinct Expository Discourse upon one Chapter at a time; wherein the Doctrine of it is to be briefly Illustrated, and each Verse Expounded and Applied, as occasion shall require, to that Part of the Catechism to which it belongs.

There are no Scripture-Quotations in the First Part, except here and there a few in the Margin, which would not conveniently fall under any Head in the Second Part. These are referred to by Marks, as the Texts in the Scriptural Part are by Figures; neither of which can be any disturbance, nor are to be taken notice of, in the first Reading and Learning the Questions and Answers. And when the two Parts are to be compared, I am in hopes the meanest Capacity will find no great difficulty in applying the Proofs in the one, to the Doctrine in the other, which they are produced to establish and confirm. For when any Person is reading a Section of the First Part, by looking in the Margin, he will readily see what Chapter of the Second, each Word or Sentence that has a Figure of Reference after it, belongs to; whereby he will be directed to the Verse of that Chapter which evidently proves the Point after which such Figure is so set. If there be two Points that have the same Figure of Reference, then the same Text proves both; and if any word hath two Figures after it, then it relates to two things, each of which have their distinct Proof: but of these two last kinds, the Instances are very few.

I durst not venture to depend upon the Diligence of the generality of either Young or Old, for the Examination of bare marginal References; and therefore, for that, as well as other Reasons, it seemed to me very necessary that one pertinent Portion of Scripture should be set down at large, for the Proof of each particular Doctrine. But I thought it better to leave the Reader to consult his own Leisure and Satisfaction in examining the additional Quotations, than to swell the Size, or Price of the Book, by causing more than one to be printed for the Confirmation of the same Thing. But having always found the Scripture the best Comment upon it self, I have for the most part quoted some other Texts for the Explication and Illustration of those to which they are subjoyned; and your Pains in consulting them would be well rewarded by a better Acquaintance with that Sacred Book, and a clearer insight into all the Doctrinal and Practical Parts thereof. However, to be plain with you, I my self do expect great Assistance therefrom, in those familiar and unpremeditated Discourses upon the Church Catechism, which I rather choose to make, and judge more beneficial, and find more acceptable to those for whom they are chiefly intended, than studied and deliberate Compositions upon the same Subject.

There will be no great trouble in turning from one Part to another; and I had several Reasons for not intermixing the Proofs with the Questions and Answers. But that which I chiefly considered was, that when the Scripture was methodically disposed under the several Articles of the Catechism, and divided into distinct Lessons, the good Christian, who makes the Word of God the Rule of his Faith, and the Guide of his Practice, might see, in one entire view, those Doctrines and Precepts, which are scattered up and down the Bible, collected and put together under proper Heads,

and applied to a right purpose: and so have by him a compleat System of pure Scriptural Divinity, which he may have recourse to upon all occasions, and which may be read with, or without the Exposition founded upon it, either in the Family, or Clases, in such Proportions as his Business will permit, and his Devotion dispose him to.

And now, it were to be wished, that Publick Catechising might be substituted in the room of the Afternoon's Sermon, or that the Performance of it upon a stated Week-day, might be of as general Advantage: But since the first of these must not be so much as thought of in this populous and divided Place, and that I cannot promise my self the latter, because in all likelihood I shall not then have the company of Servants, and the more laborious sort of People, who stand in most need of such Instruction; for these and other Reasons, I purpose, God willing, as long as I am able, to continue this Exercise upon Sunday-Evenings, in the Summer-Season, at the usual Hour.

And that it may be attended with all the desired Success, I must recommend the Consideration and enforcement of the following Directions to all Parents, School-Masters, and School-Mistresses within my Parish.

The Church-Catechism, with both Parts of this Exposition will, I conceive, furnish proper Employment for so much of Children's time, as, at least, ought to be spent in improving their Minds in Christian Knowledge, till they are fit to be placed out to some honest Calling, Trade, or Service. And till then, I may reasonably expect that they bear their respective Parts in the Publick Catechising, that is, in answering either out of the Church-Catechism, or the Exposition, or Proofs, according to their several Ages and Abilities; and in a constant attendance thereupon, with this Book in their Hand, whether it be, or be not their turn to be examined in any part of it.

(9)
In order hereunto, as soon as ever Children are capable, I would have them learn the Church-Catechism by it self, and taught to repeat it audibly and distinctly.

When they can do this, and begin to read tolerably well, I think it will be very proper for two together, of the same Sex, and equal Age and Parts, to read this Exposition once or twice over at School. And as soon as the Teacher finds that they can read it intelligibly and truly, I would have them put upon Learning the Answers without Book, by one, or part of one, or two, or three at a time, (so as not to over-burden them) upon such Days, and Hours as shall be judged proper to be set aside for that Purpose; I do not mean in the Summer Season only, but in every Week throughout the whole Year.

The getting so much by Heart must, I know, be the Work of some time, and till it can be done, I must be contented to receive the Answers well read: But that this is not too hard an Imposition upon the generality of Children bred up in Towns, I am abundantly satisfied from my own observation of what, by my direction, they have done in the like kind, when an Emulation has been raised among them, and they to whose Care they were committed have been active in seconding my Endeavours; as I hope, they who keep Schools will, for the future, think themselves obliged to be; not only for their own Advantage (which, one would think, should be thereby best promoted, amongst all the sound Members of the Established Church,) but out of a conscientious regard to the faithful discharge of the Trust they have undertaken; which is of the greatest consequence with respect to the true Interest of Church and State, as well as the private Happiness of particular Men. Can. 79

When the Children have thus learned, and been publickly examined in the first Part of this Exposition,

(8)
till they are Eleven or Twelve Years old, then it will
be time for them to prove the Answers in That by the
Scriptures in the Second Part; carefully attending e-
very Sunday's Catechising, and not losing (if they can
help it) the publick Explication and Improvement of so
much as one of the Fifty four Chapters, till they have
gone through one full Course. It would very much en-
gage the Diligence and Attention of Youth, and help
them to a clearer Understanding of each particular, if,
in the usual manner, they write down the Chapter and
Verse of each Proof (as they are quoted out of the Bible)
with the Point it proves under its proper Head: And if
the Words themselves likewise were treasured up in their
Memories (as surely 'tis possible for them to be in the
compass of Three Years) they would be of vast benefit and
advantage to them, to instruct and confirm their Judge-
ments, and to enable them to make a pertinent Applica-
tion thereof to every part of a sober Christian's Duty.

This, my Brethren, is the Scheme I have formed, and
in some measure experienced the Usefulness of. And
all that I have here proposed will, I presume, be done
(not without some Pains indeed, but without any great
Difficulty, or much Interruption in other less necessary
parts of Learning) by that time Children are Fourteen
or Fifteen Years old: who, by following this course till
that Age, will, 'tis hoped, be so well grounded in the
Principles of Religion, as to be qualified, first for Con-
firmation, and afterwards (or before, if they have not
an opportunity) for the Sacrament of the Lord's Sup-
per; and may with more safety and satisfaction be sent
out into a dangerous World, when so good a Foundation
is laid, whereon to build the remainder of their Lives.
But be the Success what it will, this is the best way I
can think of to help forward their Growth in Grace,
and in the Knowledge of our Lord and Saviour Jesus
Christ; to make them honest Men, and good Chri-
stians,

rights, and true Sons of the Church of England; both in Principle and Practice; and so consequently to preserve them from either falling into those Heresies and Schisms, or into that Enormity of Manners, which too visibly overwhelm the Face of this Age.

But my Endeavours alone will not be sufficient for the obtaining these good Ends; and therefore I must beg leave with all Earnestness to renew my Application

to * Parents, and Heads of Families, and Teachers of Schools, that they will to their utmost assist me in this best of Works, the breeding up their Children, Servants, and Scholars, in the pleasant and peaceful Paths of Piety and Virtue. And to this purpose, let me particularly intreat you, not only to interpose with your Authority (as you are strictly required by the Church) † to oblige them to a constant Attendance ‡ 2 Rub. ult. upon the publick Catechising but likewise, Cat. Can. 39. as far as you can, to supply the Defect of it in the Winter half-Year, and on whatever other Sundays it can not be performed, by your Diligence in your Families. And on such Days, besides those other Duties of Reading and Family-Prayers, which I would not willingly suppose to be neglected by you on any Lord's Day, call your Children, in the hearing of your Servants, to give an account of their weekly Task in the Catechism, Exposition, and Proofs, according to their several Ages and Capacities, and after the Method observ'd by me in the Church.

And let me moreover suggest this to you, That if One Section, with the Chapters belonging to it, were duly and orderly read in the Family upon every Sunday Night, the whole would be read over Thrice Times in a Year, if any Two Holidays are added to the Fifty Two Sundays: And unless I am mightily mistaken, you will find this Method very beneficial and instructive, as well to your selves, as those under your Charge.

And now, good People, if you would thus joyn your Endeavours

Endeavour with mine, we might upon firm Grounds hope to see some comfortable Effects of our Labour. You would have the Blessing and Comfort of religious dutiful Children, and pious faithful Servants, and I should have the Happiness of seeing a virtuous Generation of Youth growing up in my Parish, than which nothing can be more grateful to Persons that are really concern'd for the Good of Souls; as I am sure you and I ought above all things to be, with respect to those under our more immediate Care; you, as their Natural Parents, and domestick Governours; I, as their Spiritual Pastor and Adviser.

Let us then, my dear Neighbours, for the sake of our own Souls, and of theirs likewise, who are as dear to us as the Apple of our Eye; if we have any regard to the Honour of God, and the Interest of Religion; if the Reformation of the Manners of a corrupt and degenerate Age, and the Preservation of the best established Church in the World (as I believe in my Conscience the Church of England is) be worthy our utmost Care and Endeavour; nay, if we have any Value for the Prosperity of our Country, and the present Welfare of our selves and Families; then let us every one, in our respective Stations, be active and faithful in discharging this Obligation of Training up those under our charge in the Nurture and Admonition of the Lord; this being a matter of the utmost moment in all these respects.

But after all, when we have done what lies in our power, both by diligent Instruction, and by enforcing our Admonitions by a good Example, we must devoutly apply our selves to the God of all Grace and Mercy; beseeching him to give his Blessing to our united Endeavours, and to lead both them and us in the knowledge and obedience of his Word, that in the end we may all obtain everlasting Life. This is the earnest Prayer of

Your affectionate Pastor, and
Faithful Servant in Jesus Christ,

Joseph Harrison.

~~Answer. By a Religious Institution of
Children and Young Persons.
Quest. To what does the Case of this~~

~~weighty Affair chiefly belong?
Answer. To Husbands, Parents, and Mini-
sters: who are all engaged, in their respective~~

~~places, to instruct the young in the
the Principles of Religion, and to direct them
in the ways of God, and in the Practice of their~~

~~Duty.
Quest. What is indispensably required of Children
and young Persons to make them fit
to receive the Sacraments of the Church?~~

~~Answer. It is their bounden Duty to attend to
and follow the Counsel of their Parents, and Go-
vernors, and the Ministers of Religion, as~~

~~soon as they are capable of taking it into con-
sideration, and to mind the Commandments of Religion, as~~

~~Quest. What Method should be taken to make
the Religious Instruction of Children effectual to the~~

~~Answer. The Grounds and Principles of the Chris-
tian Religion, are to be instilled into the young
by~~

~~their Capacities. And to this purpose, without
any plain Summary of the chief things, as be-
fore~~

~~Of the Duty of Religious Institution, the Chri-
stian Name, and the Benefits of Baptism.~~

Question. **W**HICH may may the Glory of
God, the Good of the Church,
and the present and future
Happiness of Christians be best promoted?
Answer.

Answer. By a Religious Education of
Chap. 1. Children and Young Persons .

Quest. *To whom does the Care of this weighty Affair chiefly belong ?*

Ans. To Householders^s, Parents^s, and Ministers^s : who are all obliged, in their respective Stations, to Instruct those under their Charge in the Principles of Religion, and to breed them up in the ways of God, and in the Practice of their Duty.

Quest. *What is answerably required of Children and young Persons, to make these Endeavours successful ?*

Ans. It is their bounden Duty to attend to, and follow the Counsel of their Parents, and Governors^s, and the Instructions of their Minister^s; and to mind the Business of Religion, as soon as they are capable of taking it into consideration.

Quest. *What Method should be taken to make the Religious Instruction of Children effectual to its End ?*

Ans. The Grounds and Principles of the Christian Religion, are to be instilled into them by degrees, and in such a manner as is suitable to their Capacities^s. And to that purpose, a short and plain Summary of the chief things to be believed and practised, ought in the first place to be taught them^s; and then they are to be Instructed in the understanding of the Scriptures, as they grow up, and are capable^{to}.

Quest. *Well, my good Child, there is no doubt but your Parents and Minister will accept, and make a right use of these Directions, both as to the Duty it self, and the Manner of performing it : but will you*

you be as ready to do what you acknowledge to be your own Duty in this particular?

Answ. I do relolve, by God's Grace so to do, and heartily to join my own Care and Pains with their Endeavours, to build me up in the Christian Faith; beseeching God, that as I grow in Years, I may grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, * and after his Pattern, in- * 2Pe. 3. 18. crease both in Wisdom and Stature, and in Favour with God and Man †. † 1st. 2. 52.

Quest. This is honestly said indeed: and I not only heartily say Amen to that good Prayer of Yours, but I shall do all that lies in my Power to serve you in this most Important Concern. And in order thereto, I must in the first place know, whether you have learned any such Summary of Christian Doctrine, as that which you just now spake of?

Answ. Yes, Sir, I thank God, I can very perfectly say the Church-Catechism; which, I remember, you have often told me, does, in a few, plain, and comprehensive words, contain all that is necessary for me to believe and practise, in order to my Eternal Salvation.

Catechist. I am, I must own of that Opinion, and do believe, that no Catechism design'd for the Instruction of Youth in the Fundamentals of Religion, can, or does exceed this of Ours. But because it is, as such a Catechism should be, short and full, comprehending a great deal in a little room, I conceive it very proper, that Children as they grow in Years and Capacity, should have the full extent and latitude of it set before them, and every part of it Explain'd and Prov'd by Scripture. If you please, therefore, we will

will go through the whole in this Method, and beginning with the first Question, I demand, **What is your Name?**

Ans. **A.** or **B.**

Quest. *You have given a direct Answer: but is not the Question a very trifling one?*

Ans. Ignorant, or prejudiced Persons may think so: but I take it to be the most proper Question that could be propounded at the beginning of the Catechism.

Quest. *For what reason?*

Ans. Not only because it is the easiest Question which can be put to a Child, and is a proper Introduction to the Baptismal Vow; but chiefly, because the Name I answer by is my Christian-Name, and not my Sur-Name; and as such distinguisheth me from Jews, Turks, and Heathens; and puts me in Mind likewise, of the Privileges and Duties of that Religion, into which I was Baptized, when I received this Name.

Quest. *Who gave you this Name?*

Ans. **My Godfathers and Godmothers;** Persons, who, at the request of my Parents, according to the Appointment of the Church, * brought me to Baptism, and there expressly promised that in my behalf, which all Christians are obliged to, but which, by reason of my Infancy, I could not promise with my own Mouth. And because they were the immediate Instruments of my being Regenerate, or Born again of God, I call them by those sacred Names; and accordingly have for them a more than common Reverence and Regard.

Quest.

* 1 Cor. 14.
26. 40.
2 Cor. 12. 19.

Quest. When, do you say, was this Name given you?

Ans. In my Baptism, when I was received into the Church; the usual and proper time for giving Names to Persons.

Quest. What great Privileges were you admitted to when you was Baptized.

Ans. In my Baptism I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Quest. How do you make that out?

Ans. After this manner; When by Baptism I was admitted into the Church of Christ, I then became a Member of that Body¹, of which Christ is the Head². And being thus made a Member of Christ's Church, I, who was before a Child of Wrath³, was, *1 Eph. 2. 3.* hereby made a Child of Grace; being Born of God, taken into Covenant with him, and received into his Household and Family⁴; And being thus made a Child of God, I am intitled to his Fatherly Care and Protection whilst I am here, and to that Heavenly Inheritance hereafter, which is the Portion of the Sons of God, and which I shall certainly have the full Possession of, after this Life⁵; unless by not performing my part of this Covenant, I provoke him to disinherit, and cast me off.

Quest. Do not these vast Benefits require, from all those upon whom they are bestowed, dutiful behaviour answerable thereto?

Ans. Yes, certainly: for as we are Members of Christ, it behoves us to walk in conformity to Christ our Head⁷, and in the Unity and Communion of His Body, the Church⁸: As we are Children

Children of God, we ought to be Obedient to our Heavenly Father, and Holy as he is Holy. As we are Inheritors of the Kingdom of Heaven, we ought to prize Heaven above Earth, and to take care to secure our Interest there, whatever becomes of the things of this World.

Quest. Those Benefits, it is true, do in the very nature of them exact these Duties from us: But when you entered into the Baptismal Covenant, were there not some things more particularly and expressly promised by you?

Ans. Yes, Sir, I promised by my Sureties to renounce the Devil and all his Works; to believe in God, and to serve him: But I humbly desire that you will excuse me till next Sunday, and then, I hope, I shall be prepar'd to give you a full account of this Solemn Vow.

S E C T. II.

Of the Baptismal Vow.

Quest. **F**Orasmuch as Baptism is a Contract or Covenant between God and Man, we cannot in Justice hope to partake of the inestimable Benefits offered therein on God's part, unless we take care to perform the Conditions promis'd on ours: As therefore you have already given a good Account of the former, so I hope you can also of the other: I desire you will now tell me, What did your Godfathers and Godmothers then for you?

Ans. They did Promise and Vow three things in my Name: First, that I should renounce the Devil, and all his Works; the
Pomps,

Pomps, and Vanities of this wicked World; and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Quest. Which is the first part of this Solemn Vow?

Ans. The Renunciation of the Devil, the World, and the Flesh; our three great Spiritual Enemies.

Quest. Whom do you mean by the Devil?

Ans. The Prince¹, or chief of the fallen Angels², that great Enemy of chap. 3. Christ and his Church³, who having Seduced our first Parents⁴, hath ever since had a great Interest and Power in the World⁵, and still seeketh our Destruction⁶, by Tempting us to Sin⁷, and then Accusing us to God for it⁸.

Quest. What do you understand by the Works of the Devil?

Ans. In general, all manner of Sin⁹; and in particular, Pride¹⁰ and Envy¹¹, Malice¹² and Lying¹³, and such like Crimes, of which he himself is guilty, and especially Tempts Men to.

Quest. What is it now to Renounce the Devil and all his Works?

Ans. It is to reject and withstand that Usurped Power and Dominion which he Exercises in the World¹⁴, to resist his Temptations¹⁵, and at no hand to be Partakers of his Crimes¹⁶, as we would not share with him in his Punishment¹⁶.

Quest. What mean you by the Pomps and Vanities of this wicked World?

Ans.

chap. 4. *Ans.* The Pride, and Covetousness, and evil Customs of wicked Men, and all that is vain and sinful in the World¹.

Quest. How, and in what Sense do you renounce the World, and the things thereof?

Ans. I so far renounce the Riches and Honours of the World, as not to be covetous of the one², nor ambitious of the other³. I absolutely renounce Conformity to those Customs of the World which are sinful⁴; and I do hereby look upon my self debarr'd from having to do with any thing in the World, which is likely to prove an occasion of Sin to me, or that will alienate me from God, and draw off my Mind from the other World⁵.

Quest. What do you oblige your self to, by renouncing the sinful Lusts of the Flesh?

Ans. I am bound thereby to avoid Adultery and Fornication, Rioting and Drunkenness, and all that filthiness of the Flesh and Spirit, which is inconsistent with Christian Purity, and will render us unclean in God's Sight⁶.

Quest. But do Christians in their Baptism absolutely renounce all Carnal Desires what ever?

Ans. Yes, all such as are fixed upon an unlawful and forbidden Object⁷. To these we must give no Indulgence, or Consent⁸, much less must we follow, or be led by them, to the Commission of any sinful Act⁹.

Quest. What was the second thing which your Godfathers and Godmothers promised in your Name?

Ans. That I should believe all the Articles of the Christian Faith.

Quest. What mean you by the Articles of the Christian Faith?

Ans.

Ans. All those Doctrines of Religion which were taught by Christ and his Apostles; the Fundamental Points whereof are summ'd up in that which is called the Apostles Creed. chap. 1.

Quest. What is the nature of that Faith which you are to give to these Articles?

Ans. It must be a hearty and unfeigned, a real and effectual Assent to the Truth of all, and every one of them.

Quest. And is a Faith thus qualified sufficient to our Justification?

Ans. Yes, and that without the Deeds of the Jewish Law.

Quest. But is there any kind of Faith by which we may be justified, or accounted Righteous before God, without the Works of Evangelical Righteousness?

Ans. No: For true saving Faith must be a working, practical Faith, productive of sincere Obedience. And therefore my Godfathers and Godmothers promised for me in the third place, that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Quest. Which are these Commandments, this third part of your Baptismal Vow relates to?

Ans. The Ten Commandments of the Moral Law, under which are included all those particular Precepts of the Old and New Testament, which are reducible to one or other of those Heads.

Quest. What is it to keep these Commandments?

Ans. To keep them, as we ought to do, is to yield an Universal Obedience to the whole
Will,

Will, and to all the Commandments of God, and to walk with Constancy and Perseverance in the same all the days of our Life.

S E C T. III.

Of the Obligation of the Baptismal Vow, and the Happiness of a Christian State.

Quest. **Y**OU have owned, that when you was Baptised, and Faithfully Promised by your Sureties, that you would renounce the Devil and all his Works, and constantly believe God's Holy Word, and Obediently keep his Commandments: And now, that you are come of Age to take it upon your self, Dost thou not think, Chap. 6. that thou art bound to believe, and to do as they promised for thee?

Ans. **Y**es verily: for if I do not, I am very sensible, I forfeit all the Benefits of my Baptism, and have no ground to expect Salvation by Christ.

Quest. But are you able to keep this Vow?

Ans. **B**y God's help I am able, and by his help I will keep it: for I have promised nothing therein, but what God hath Commanded to be done; and I am fully satisfied, that he requires no more from us than what he knows we are able to perform.

Quest. You have a right sense of your own Obligation: but was it not very presumptuous in your Sponsors to make such a Promise in your Name, before they could tell whether you would perform it, or no?

Ans.

Ans. No Presumption at all : because they promised no more than what I was bound to, by the very Nature of Christian Baptism, to which I could not be admitted, but upon condition of such a Promise, either implied or expressed.

Quest. If such a Promise be implied, why should it be expressed ?

Ans. For the more full and solemn declaration of the Duties of the Baptized Person, to enforce their Obligation, and to tie him more strictly to the performance of them.

Quest. And do you look upon your self to be here by more strongly obliged to keep this Covenant ?

Ans. I do, and am resolved by God's Grace to observe it in all things.

Quest. And are you well-pleased and satisfied with this Contract, which your Sureties made in your behalf ?

Ans. Yes, I am ; and do not only think my self much obliged to them for that Charitable and Christian Office ; but I do also heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God, to give me his Grace, that I may continue in the same unto my Life's end.

Quest. What is that State, do you say, into which you were called by Baptism ?

Ans. A State of Salvation ; or a Condition of Life, wherein I may, and certainly shall, be saved, if I make good that Promise, which I have now renewed.

Quest. Who hath called you into this State ?

Ans. God our Heavenly Father, in the number of whose Children I do now reckon my self.

Quest.

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Quest. Through whom hath he called you there-
into?

Ans. Through the alone Merits of Jesus Christ,
who is the only Saviour of Mankind.

Quest. And are you truly thankful to Almighty
God, for putting you into such an excellent and bles-
sed Condition?

Ans. I am sure I ought to be so, and I hope
I am ¹⁰.

Quest. Do you design to continue in this State?

Ans. Yes, unto my Life's end ¹¹, otherwise I
cannot be Saved ¹².

Quest. But must you not seek help from God, to
enable you to continue in this State, and in the per-
formances of what he requires, and you promised?

Ans. I own, I must: for my own Strength is
insufficient without his Grace ¹³; and therefore I
will constantly pray unto him for it ¹⁴.

S E C T. IV.

Of the Creed, and particularly of the first Ar-
ticle, concerning God the Father.

Catechist. **T**H E Church-Catechism having
first Instructed you in the know-
ledge of the Gospel-Covenant, does in the next part
particularly teach you a Collection of the Articles of
Faith, which contains the chief Heads of the Apostles
Doctrine, and was compos'd for the main, in or near
their time, and is therefore called the Apostles Creed.
These were the very Articles you promised to believe
when you was Baptized, and therefore I pray re-
hearse them.

Ans.

Ans. I Believe in God, the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ, his only Son, our Lord: who was Conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell: The third day he Rose again from the Dead: He ascended into Heaven, and Sitteth at the Right Hand of God, the Father Almighty: From thence he shall come to Judge the Quick and the Dead.

I Believe in the Holy Ghost: The Holy Catholick Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the Body: And the Life Everlasting. Amen.

Quest. You have already given me an Account of the nature of Faith in general, and therefore I need not ask you what you mean by Believing: You cannot but be sensible also, that these words, I Believe, respect every one of the Articles of the Creed, though they are but twice mentioned: And forasmuch as 'tis fit that every one should make a distinct Profession of his own Faith, you must know, that you are for that reason taught to say for your self, in your own Person, I Believe: I shall only therefore, in order to the more clear Explication of it, ask you into how many Articles this Creed, or Belief, is usually divided?

Ans. Into Twelve; according to the number of the Twelve Apostles.

Quest. Which is the first of these Articles?

Ans. I Believe in God, the Father Almighty, Maker of Heaven and Earth.

Quest.

Quest. The Belief of God being the
chap. 7. Foundation of all Religion¹, it is reason-
able, that, in the first place, you should
profess your Faith in him: But I pray what sort of
a Being do you apprehend this God to be?

Ans. A Pure Spiritual Being², Existing in,
 and of himself, from, and to all Eternity³, Un-
 changeable⁴ and Immortal⁵, Invisible⁶, and yet
 Present in all Places⁷; of Infinite Wisdom and
 Knowledge⁸, Power⁹ and Faithfulness⁹, Holi-
 ness¹⁰ and Justice¹¹, Goodness¹² and Mercy¹³;
 and in one word, a Being Eminently and Abso-
 lutely Perfect¹⁴, but Infinite and Incomprehen-
 sible¹⁵.

Quest. What in reason is to be expected from
Men, who Believe, that there is such a Supreme and
Glorious Being, in and over all the World?

Ans. To Think and Speak of him
chap. 8. with the highest Admiration and E-
 steem¹; to Worship him in a manner
 suitable to his Excellent Perfections², and by all the
 Ways we can, to praise his Power and Glory
 in the World³; to be always in his Presence⁴,
 and to conform our Conduct to the
 Conduct of his Infinite Wisdom⁵, conforma-
 ble to the Divine Nature in Purity⁶, Holiness⁶,
 in Justice and Righteousness⁷, in Truth and Faith-
 fulness⁸, in Goodness⁹ and Mercy⁹; and to Imit-
 rate that God we Believe in, in all his Imitable
 Perfections¹⁰.

Quest. Can there be any more than one God of
such Infinite Perfections as are here mentioned?

Ans. No, I say, by Reason
chap. 9. and Scripture, that there can be any
 more than one Living and True God¹;
 and therefore I say, I Believe in God, not Gods.

Quest.

Quest. Why then do you believe the Doctrine of the Trinity?

Ans. Because the same Scriptures which teach me, that there is but one God in Nature or Substance, teach me also, that in that Divine Essence, there is the Father, the Son, and the Holy Ghost, who are but one onely God.

Quest. Why is the first Person in the Trinity called God the Father?

Ans. Not only because he is the Creator of all things; but chiefly because he hath a Son, begotten of himself, even Jesus Christ, of whom he is the Father, by Eternal Generation; and through him, of all sincere Christians by Regeneration and Adoption.

Quest. What do you farther believe concerning God the Father?

Ans. That he hath an unlimited Power of doing whatsoever he pleaseth; and did first exert this Power in Creating the Heavens, and the Earth, and all things therein; and that as the Sovereign Lord of all; he hath ever since continued to Rule, and Govern the World, and every thing in it, by the same Divine Power, Wisdom, and Goodness, with which he made it.

Quest. What Influence should this Belief have upon us?

Ans. The Belief, that God is the Father Almighty, Maker of Heaven and Earth, should oblige us to pay him the Duty and Obedience of Children to their Heavenly Father; the Honour and Worship due from Creatures to their Great Creator; and at all times, and in all cases, to Trust and Confide in his Power and Providence.

S E C T. V.

*Of the Names, Offices, and Divine Nature
of God the Son.*

Quest. **W**H O is the Object of your Faith in
the Second Article of the Creed?

Ans. The Second Person of the Trinity, who
is Jesus Christ, God's onely Son, our Lord.

Quest. Is it not enough to believe in God the Fa-
ther, unless we also believe in Jesus Christ?

Ans. No: because we are com-
chap. 10. manded to believe in him¹, as the on-
ly means whereby we can be saved².

Quest. What is the Import of the Name of Jesus?

Ans. It signifies Saviour; and denotes that
Salvation, which the Son of God came into the
World on purpose to bring to Sinners³.

Quest. How, and in what respects is Jesus a
Saviour?

Ans. As he saves⁴ from the Guilt and Punish-
ment of our Sins⁵, and hath made our Peace⁶
and Reconciled us to God⁷; as he saves us from
the Dominion and Commission of the Sins them-
selves⁸, and will at last bestow Eternal Life and
Happiness upon all those who forsake their Evil
Ways⁹, and sincerely obey him¹⁰.

Quest. This is a good Account of the Name Je-
sus, and you may plainly read the great Mercy of
God, and your own Duty therein: but what do you
mean by adding Christ to it?

Ans. I do hereby profess my Belief, that this
same Jesus is, according to the meaning of that word,
the

the *Messiah*, or the Anointed, which was to come into the World¹; and that, as in the Old Testament, Prophets †, Priests, * and Kings, † were Anointed with Oil to their respective Offices, so this Jesus was Consecrated by the Spirit of God², to be a Prophet, a Priest, and a King, in order to his perfecting our Salvation.

Chap. 11.

† 1 King. 19.

16.

* Exod. 40.

13.

† 1 Sam.

10. 1.

Quest. *Why do you believe Jesus to be the Christ, or that Messiah which was to come into the World?*

Ans. Because the Scripture expressly asserts him to be so³, and it is therein abundantly manifest, that all the Ancient Prophecies concerning the *Messiah* are fulfilled in him⁴: And the same thing may be evidently made out by several Divine Testimonies otherways⁵; and particularly by the Miracles wrought by him in confirmation of this Truth⁷, which are an Evidence drawn up by the Finger of God.

Quest. *How did Christ execute the Offices of Prophet, Priest, and King; to which, you say, he was Anointed?*

Ans. As a Prophet¹, he hath revealed the whole Will of God concerning the Salvation of Mankind²; as a Priest³, he hath made Atonement for Sins⁴, and continually Intercedeth for Sinners⁵; And as a King⁶, he doth Govern and Protect his Church⁷, will at last Destroy his Enemies⁸, and Reward his faithful Servants⁹.

Chap. 12.

Quest. *What Duties are we hereby obliged to?*

A. To hearken to, and be guided by this great Prophet¹⁰; to make such use of his Grace that we may be entitled to the Benefit of the Sacrifice and

Intercession of this High-Priest¹¹; and to be Loyal, Obedient Subjects to this Almighty King¹².

Q. How is Jesus Christ God's only Son?

Ans. By having the Divine Nature Communicated to him, in such a full Measure, and so high a Degree¹, that he is truly said to be the only begotten Son of the Father²; no one else deriving his Essence from the Father in that way and Manner, by a Natural and Eternal, but yet Unconceivable Generation³.

Quest. If Christ then be the Son of God, by Natural and Eternal Generation, does it not thence follow, that he is equal to God with respect to his Divine Nature, and so God himself?

Ans. Yes, undoubtedly⁴: And so the Jews themselves thought, that the Son of God was the same with God himself.

Quest. What other Proofs have you of the Divinity of our Saviour.

Ans. Why, the Scriptures ascribe to him the Name⁵, and Nature⁶ of God; the Attributes⁷, and the Works⁸ of God; the Worship⁹, and the Honour of God¹⁰: And therefore whoever believes the Scriptures to be the Word of God, must believe Jesus Christ to be, in the highest Sense, the Son of God.

Quest. Why do you own this Jesus for your Lord?

Ans. If he be the God that made us, he must necessarily be our Lord: But I do here acknowledge him to be in a peculiar manner, our Lord, as having Redeemed and Purchased us with his Blood¹¹.

Quest. What Duties do you learn from hence?

Ans. To conform our selves to his Example¹², and to pay that Service and Obedience which is due to the Son of God, our Lord¹³.

SECT.

S E C T. VI.

*Of the Humiliation and Exaltation of the Son
of God.*

Quest. **W**hat do you profess in the third Article of the Creed?

Ans^r. That for the Redemption of Mankind, the Son of God took Human Nature upon him¹. Chap. 14.

Q. How did he become Man?

A. By being Conceived of the Holy Ghost, and Born of the Virgin Mary.

Q. What is the meaning of this Article?

A. That Jesus Christ was not Conceived by the ordinary way of Generation; but was made very Man², of the Substance of the Virgin³ Mary⁴ his Mother, by the Operation of the Holy Ghost⁵: And that of this Virgin, who was of the Tribe of Judah, and Family of David, He was, according to the Prediction of the Prophets[†], Born into the World⁶; and that without Spot^{10.} of Sin⁷, to make us clean from all^{10.} Sin⁸. † Gen. 49.
Isa. 11. 1.

Q. What may we learn from this wonderful Condescension of the Son of God, in thus taking our Nature upon him?

A. With all possible Joy and Gratitude to Praise and Magnifie his amazing Goodness therein⁹; to take care to follow the Pattern of his great Humility¹⁰; and to beseech God that we being Regenerate, and made his Children by Adoption

and Grace, may daily be Renewed by his Holy Spirit ¹¹.

Q. What do you profess to believe in the fourth Article?

A. That the Son of God, in that Human Nature which he assumed, suffered under *Pontius Pilate*, was Crucified, *chap. 15.* Dead and Buried, and Descended into Hell.

Q. What is the full Import of this Article?

A. That the Blessed Jesus, as the
^{* Isa. 50. 6.} Prophets had foretold ^{*}, did under-
^{53. 5, 6, &c.} go the severest Sufferings ¹, in both
 Soul ² and Body ³, that Man was capable of, under *Pontius Pilate* ³, the Roman Governor of *Judea* [†]; who having unjustly ⁴ condemned him to the bitter and ignominious Death of Crucifixion ⁵, he was accordingly Nailed upon a Cross ⁶, and there did Hang ⁷ till he gave up the Ghost and Died ⁸; and so Redeemed us from the Curse of the Law ⁹, and Offered up himself as a Sacrifice to God for the Sins ¹⁰, and in the stead of all Mankind ¹¹: And his Body and Soul being thus separated by Death ¹², the one was decently Interred ¹³, and the other went to the Place of Departed Souls ¹⁴, both continuing under the state of Death, till their Reunion at his Resurrection.

Q. What learn you from all this?

A. To detest and forsake those Sins *chap. 16.* which brought upon the Son of God so great Sufferings ¹, and as a just return for such stupendious Kindness, to give up our selves to the Service of our dear Redeemer ², Glorifying above all things in the Cross of Christ ³; to rest assured of the Pardon of our Sins, through the Merits

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Merits of this Sacrifice 4, and in no case to distrust God's Goodness, after such an Instance of it, in giving his Son to Die for us 5; to be more easily reconciled to a state of Suffering and Affliction 6, and to follow the Pattern our Lord hath set us, of an Exemplary Patience 7, and Resignation 8, and Charity 9.

Q. What do you believe in the fifth Article, the third Day he Rose again from the Dead?

A. That the same Jesus who Died, and was Buried, and whose Soul descended into Hell, having his Soul and Body *chap. 17.* reunited, did, by his own Divine Power 1, Revive and come to Life again 2, upon the third day from his Death and Burial 3, and so Rose the self same Man as he was before he Died 4; thereby giving a full Demonstration of his Victory over Death 5, and a convincing Testimony of the Truth of his Religion 6.

Q. I must needs agree with you, that the Resurrection of Christ, is an undeniable Argument of the Truth of the Christian Religion: But have you unexceptionable Proofs of the Fact it self, from which you make this Inference?

A. Yes: Christ's Resurrection is evident, beyond all contradiction, from the removal of the Stone, and the emptiness of the Sepulchre 7, from the Testimony of Angels 8, the Confession of Enemies 9, and the Attestation of faithful Witnesses 10, who had certain Proofs of his being Alive, and that he Rose with the same Body which was Crucified 11. Nay, God himself gave Testimony hereto by the Effusion of the Holy Ghost upon the Apostles 12, and the Miracles he impowered them to do by the Name of Christ, in confirmation

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mation of this Truth ¹³, which they Sealed with their Blood ¹⁴.

Q. No one can have better Reasons for the belief of any Matter of Fact, which they did not see with their own Eyes, than these you have assigned for your belief of Christ's Resurrection : And therefore I need only ask you farther, what we learn thence, for our Comfort and Instruction ?

A. By the Resurrection of Christ we have full security, that he hath compleated our Justification ¹⁵ ; It is a Pledge, and an Assurance, that we also shall Rise again ¹⁶ ; and a most powerful Engagement upon us, to lead Holy and Virtuous Lives ¹⁷ ; and particularly to set apart the first Day of the Week, the Day of his Resurrection, to the Honour and Service of this Great Redeemer ¹⁸.

Q. What is the Importance of the sixth Article, He Ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty ?

A. That that Jesus, who Died and Rose again, after Forty Days stay upon Earth, to convince his Disciples of the Reality of his Resurrection, and to give them Directions for Gathering and Governing his Church ¹, was, in their sight, taken up from the Earth ², and carried through the Air, to that High and Holy Place, called Heaven ³ ; where he did take up his perpetual Habitation ⁴, and, as a Reward of his Humiliation and Sufferings, is advanced to the highest degree of Honour and Glory ⁵, and vested with Supreme Power, and absolute Dominion over all things ⁶ ; and is therefore said to sit on the Right Hand of God the Father Almighty.

Q. What are the Ends of our Saviour's Ascension with

with respect to us, and the Duties it obligeth us to ?

A. He Ascended into Heaven, there to Govern and Protect his Church ⁶ ; to Mediate and Intercede for all true Believers ⁷ ; to send down the Holy Ghost to supply his bodily Absence ⁸ ; and to prepare Mansions of Joy and Bliss for his faithful Servants ⁹. And therefore our Duty is to Obey ¹⁰ and Trust ¹¹ in him, who hath all Power in Heaven and Earth ; to Address our selves to God, through the alone Merits and Mediation of this Powerful Advocate, as for all other things, so particularly, for the Comforts and Graces of his Spirit ¹² ; and lastly, to withdraw our Affections from this World, and, having raised them up after him to Heaven ¹³, to prepare our selves for the enjoyment of that Happiness Christ hath provided us ¹⁴.

Q. What do you mean, when you say in the seventh Article, From thence he shall come, to Judge the Quick and the Dead ?

A. Not only that there is a Judgment to come after this Life ¹ ; but *Chap. 19.* that the Person appointed by God to be the Judge thereof, is the Man Christ Jesus ² : Who, at the End of the World, shall, in his Human Glorified Nature, Descend from Heaven ³, in a very Pompous and Terrible Manner ⁴, but with the greatest Glory and Solemnity ⁵, to call all that shall be then alive, and all that have died from the beginning of the World to that Day ⁶, to an Account for all the Actions of their Lives, whether Open or Secret ⁷ ; and that, after a just and impartial Trial ⁸, he will pronounce the final Sentence of Absolution and Reward to the Righteous ⁹; and of Condemnation and Punishment to the Wicked ¹⁰.

Q. What Influence should this Belief have upon us?

A. It should effectually engage us to live like Persons that expect to undergo so strict a Trial¹¹; and forasmuch as we have no certainty of the time of this Judgment, to be always ready and prepared for the Account we must then make of all our Thoughts, Words, and Actions¹².

S E C T. VII.

Of God the Holy Ghost, and the remaining Articles of the Creed, with the Sum of the whole.

Quest. THE eighth Article of the Creed relates to the Holy Ghost: I pray, what do you believe concerning him?

A. Forasmuch as the Scripture does Ascribe to him the Name¹, Properties², and Operations of God³, and Joins him with the Father and the Son, as an Object of Faith and Worship⁴; and forasmuch also, as Christ himself makes Blasphemy against this Blessed Spirit, to be the unpardonable Sin⁵, I do believe that the Holy Ghost, or Spirit, is the third Person in the Glorious Trinity, God equal to the Father and Son, Distinct from⁶, and Proceeding from both⁷: And because the Scripture does likewise represent it as his especial Office to Sanctifie, and make Men Holy⁸, I do therefore particularly call him Holy, and do believe him to be the Lord, and the Giver of Life⁹; who spake by the Prophets¹⁰, and by whose Inspiration the Scri-

Scripture was written ¹¹; and who for the Establishment and Continuance of Christianity, did bestow Miraculous and Extraordinary Gifts upon the first Planters of that Religion ¹², and hath appointed a constant Succession of particular Persons to the Office of the Ministry ¹³.

Q. What does this Belief oblige us to?

A. To Worship and Glorifie this Blessed Spirit, together with the Father and the Son 1; to be Directed and Governed *chap. 21.* *by him, in our Lives and Conversations 2; and to that purpose to obey his Motions 3, and concur with his Assistance 4, and never do any thing, whereby we may forfeit the Help and Comfort of so Desireable and Divine a Guest 5.*

Q. And must you not likewise take care of committing that unpardonable Sin against him, which you before mentioned as an Argument of the Divinity of the Holy Ghost?

A. It highly concerns us to beware of doing despite to the Spirit of Grace, by obstinate continuance in a Vicious Course, against the Convictions of Conscience, and the Motions of this Good Spirit, and such like Crimes which may be well esteemed near Approaches to Blasphemy against him 6: But, forasmuch as this was the peculiar Sin of the Pharisees, in maliciously ascribing those Miracles to the Power of the Devil, which our Saviour wrought by the Spirit of God 7, I humbly presume, that while I continue in the Belief of this, and the other Articles of the Christian Faith, I am in no danger of falling into it.

Q. The ninth Article is; the Holy Catholick Church, the Communion of Saints: What do you believe as to the first part of this Article? *A.*

chap. 22.

A. That Christ hath ¹, and ever will have ² one visible Body, or Congregation of Faithful Men ; separated from the rest of the World by a holy Covenant with God ³ ; whose Faith and Doctrine is Pure and Holy ⁴, and whose sincere Members are Sanctified by the Spirit of Holiness ⁵; and which therefore I call Holy. I believe too, that this Church is Catholick, or Universal; not confin'd to one Place, or Nation ⁶, as the Jewish Church was ; there being no Nation, or People, but what either are, or may be of it ⁷.

Q. What do you mean by the Communion of Saints ?

A. By Saints here I understand all the visible Members of this Universal Church ⁸ ; and do believe that there is among some of them, and ought to be amongst all, a Communion, or Fellowship in all holy things ⁹ ; but particularly in Apostolical Doctrine and Publick Worship ¹⁰, and in all the Offices of Christian Charity ¹¹.

Q. What Influence should the Belief of this Article have upon us ?

A. It should engage every one of us to Holiness of Life ¹², and to endeavour what in us lies, to preserve the Unity and Peace of Christ's Church ¹³; and above all things, to beware of Cutting off, and Separating our selves from it ¹⁴; since out of its Communion, there is no revealed way of Salvation ¹⁵.

Q. What do you believe with respect to the tenth Article, The Forgiveness of Sins ?

A. That through the Merits of Christ, Pardon of Sins is to be obtained ¹, upon the conditions of Faith ² and Penitence ³; and

chap. 23.

and that all such as are duly admitted into the Christian Church, are cleansed by Baptism, from all the Sins they were guilty of before that time 4, and may receive Remission of the Sins committed after Baptism, upon the renewal of a sincere Repentance 5.

Q. What use are we to make of this great Benefit ?

A. To take care to perform the Conditions required, as we expect the Forgiveness promised 6.

Q. What do you believe in the eleventh Article ?

A. That the Bodies of all Men, after they have laid them down by Death, shall, at the day of Judgment, be Raised up again, and Reunited to their own proper Souls 7 : which are in the mean time kept alive by God, either in the Blissful Receptacles of Good †, or in the wretched Prisons of Bad departed Spirits *.

† Luk. 16.
22, 23, 43.
Aks 7. 59.
Phil. 1. 23.
* Luk. 16.
23.
Mat. 10. 28.

Q. Upon what ground is your Belief of the Resurrection built ?

A. My Belief thereof is founded upon the Good Pleasure, and Almighty Power of God ; of which he gave us a sensible Proof, in Raising up his Son Jesus 8.

Q. And will the Life after this Resurrection be Everlasting, as you profess to believe in the twelfth Article ?

A. Yes : After the Resurrection, all Men, both good and bad, shall go to their appointed Place, either of infinite Happiness, or the greatest Misery 9 ; from whence they shall not return, but there remain for evermore, in one 10, or the other 11 of those Unalterable and Never-ending States of Life.

Q. What Influence should the Belief of these two Articles have upon us ?

A. Why,

A. Why, certainly the Belief of a Resurrection to Eternal Life, is a sufficient Encouragement to the true Christian, to Abound and Persevere in all good Works¹², and a powerful Motive to engage bad Men to Reform their Lives¹³.

Q. You have given a very particular, and, I think truly, a just Account of your Christian Faith: But what in general, dost thou chiefly learn in these Articles of thy Belief?

A. In the first Article, I learn to believe in God the Father, who hath made me and all the World.

In the six following Articles, I learn to believe in God the Son, who hath Redeemed me and all Mankind.

And in the eighth Article, I learn to believe in God the Holy Ghost, who Sanctifieth me, and all the Elect People of God.

Q. And what do the other four Articles relate to?

A. To that Church of Christ which the Holy Ghost doth gather and sanctifie, and to the Duty and Privileges of those, who are Members of it.

Q. You have already satisfied me, as to the Reasons of your Belief in the Trinity; and therefore I shall not ask you, why you call the Son God, and the Holy Ghost God, as well as the Father: But you must tell me whether you know upon what grounds the Church teacheth you to ascribe to these three Persons three distinct Offices or Operations?

A. The reason is, because the same Scriptures; which do teach me, that there are three Persons in the Godhead, do particularly attribute to God
 Chap. 24. the Father, the Work of Creation¹; to God the Son, the Work of Redemption²; and to God the Holy Ghost, the Work of Sanctification³.

Q. But

Q. But hath not God the Son Redeemed all whom the Father hath made, and doth not God the Holy Ghost Sanctifie all those whom the Son hath Redeemed?

A. No: For God the Son, did only Redeem Mankind, i. e. every Person of that Human Nature in which he died⁴; and God the Holy Ghost doth only Sanctifie all the Elect People of God, i. e. all such as are chosen to be Members of Christ's Church⁵.

Q. How, and in what respect are both these true?

A. Christ having paid the Price of Man's Redemption, every Man was Redeemed thereby⁶, even he that receives no Benefit from it⁷: But as for those, who are called to be Christians, they are Sanctified by the Spirit of God in Baptism⁸, and, whilst they continue in the Communion of the Church, receive from him continual Assistance in the Purification of their Hearts and Lives⁹; that so they may obtain Forgiveness of Sins, and at the Resurrection in the last Day, be numbred amongst his Saints in Glory Everlasting.

S E C T. VIII.

Of the Ten Commandments; and particularly of the Preface to them, and the Sins forbidden, and the Duties enjoined in the First and Second.

*Quest. H*aving seen what that Catholick Faith is, which every one that will be saved, is obliged to keep whole and undefiled; I may
now

now lead you on, to give an Account of the Third General Part of the Church-Catechism, wherein you are particularly Instructed what you are to do, and not to do, in pursuance of the last thing you undertook in your Baptismal Vow : As to which, I remember you said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments : Tell me therefore how many there be ?

A. Ten.

Q. Which be they ?

A. The same which God spake in the twentieth Chapter of Exodus.

Q. And were the Commandments there set down, delivered by God himself ?

A. Yes, and by him written upon Chap. 25. two Tables, and divided into Ten ¹.

Q. Why were they written upon two Tables ?

A. For the same reason, that they are said by our Saviour to be but Two Commandments, namely, because they are reducible to Two general Heads, the Love of God, and the Love of our Neighbour ².

Q. Why are these Commandments delivered in the singular Number ?

A. That every Man may look upon each of them, as particularly spoken to himself ³.

Q. Are those Words, I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage, any of the Commandments ?

A. No : But only a general Preface, to shew the great Obligation that lies upon us to observe them.

Q. I pray then, what are the peculiar Motives to Obedience contained in this solemn Introduction ?

A. First,

A. First, the Authority and Sovereignty of God, who spake these words 4. Secondly, his Propriety in the People, to whom they were spoken, as being the Lord their God 5. Thirdly, his Goodness to them, in bringing them out of the Land of Egypt 6.

Q. But are we as much bound to the Observation of these Commandments, as the Jews were?

A. Yes, certainly : For although they were more immediately given to that People, yet inasmuch as they relate to the Manners of Men 7, and are most agreeable to the Principles of Right Reason 8, they still continue in force, and oblige us Christians 9.

Q. And do the same Reasons extend to us, as well as the Jews?

A. I think truly, they rather bind us more strongly : for all true Christians are the Spiritual Israel¹⁰, and Heirs of the Promise¹¹; He is the Lord our God, by a more excellent Covenant, than he was theirs¹²; and he hath delivered us out of a greater Slavery, than that of an Egyptian Bondage, and prepared for us a better Inheritance, than an Earthly Canaan¹³.

Q. Which is the first Commandment?

A. Thou shalt have no other Gods but me.

Q. Forasmuch as there is really no more than one God, why are we commanded to have no other?

A. Because the greatest part of Mankind having for many Ages lost the right Sense and Knowledge of the true God, have
 been apt to imagine one Creature or
 other to be God * ?

* 1 Cor. 8. 5.
 Jer. 2. 28.
 11. 13.

Q. What then is forbid in this Commandment.

A. The

A. The disowning, or not acknowledging a God¹; the having more Gods than one²; the giving the Honour due to the one living and true God, to any other Object whatever³; and the depying of him in our Lives and Conversations⁴.

Q. What Duties are required of every one by this Commandment?

A. To acknowledge but one God⁵; to have the only true God, Father, Son, and Holy Ghost, for our God⁶; to give him, and him alone that Worship which is due to him as such⁷; and to love⁸, fear⁹, trust in¹⁰, and obey¹¹ him above all others.

Q. Which is the second Commandment?

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou shalt not bow down to them, nor worship them; For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shew Mercy unto Thousands in them that love me and keep my Commandments.

Q. What is the design of this Commandment?

A. To hinder the Jews from being drawn into Idolatry¹, by the use of Images especially.

Q. What then does God forbid in order to this end?

A. The making any Image, or Picture of the Godhead²; the entertaining any gross Conceptions of him in our Minds³; the appointing any kind

kind of Image for religious Worship⁴; the worshipping any Creature in Heaven or Earth with Divine Worship⁵; and in general, the worshipping the true God after a false manner⁶.

Q. What Duties doth this Commandment require from us?

A. To believe God to be a pure Spiritual Being, and as such to worship him in Spirit and in Truth⁷; to worship him also with Bodily Worship, by bowing our Heads and Knees unto him⁸; and by all the ways we can, to promote his Glory and Service in the World⁹.

Q. Idolatry being the greatest of Sins, and they that are guilty of it esteemed Haters of God, I do not wonder that this Commandment is enforced in so peculiar and solemn a manner: But I pray in what respect is God said to be a jealous God?

A. Left that Honour and Glory which is due to him only, should be given to any Creature*.

* *Is.* 42. 8.

Q. How does God visit the Sins of the Fathers upon the Children?

A. Not with Spiritual and Eternal Evils, unless they tread in their Father's Steps†, but with temporal Judgments and Calamities, And whenever the Children do repent of, and forsake their Father's Sins, he will spare, and have Mercy on them*.

† *Jer.* 31. 29, 30.

* *Ex.* 18. 14, 17.

Q. What instructive Lesson may Parents learn from the enforcement of this Commandment?

A. That by their Wickedness and Irreligion they draw down the Curse of God, not only upon themselves, but upon their Children after them†. And that the way

† *Jer.* 32. 18.

to entail a Blessing upon themselves and their Posterity, is to love God and keep his Commandments *.

**Dent. 4.40.*

S E C T. IX.

Of the Third and Fourth Commandments:

Quest. *Which is the third Commandment?*

Ans. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Q. How do Men become guilty of taking God's Name in vain?

A. By Perjury, or False-Swearing¹; *chap. 23.* by rash and common Swearing by God, or any Creature²; by Blasphemy and dishonourable mentioning of God's Name³; by Prophanation of Things belonging to him and his Service⁴; and by any ways occasioning the Name of God and the true Religion to be blasphemed by others⁵,

Q. What is implied and required in that Duty which is hereby enjoyned of hallowing or sanctifying the Name of God?

A. To stand in Awe of, and reverence his holy Name at all times⁶; to take all lawful Oaths with religious Care and Conscience⁷; to make good all lawful Vows made to God⁸; to perform all lawful Promises made to Men⁹; to have a due regard to God's Word¹⁰; to sanctifie him in all those Ordinances that bear his Name, and in what-

whatever has a more immediate Relation to him and his Service ¹¹; and as the Sum of all, to glorifie God by a truly Christian Conversation ¹².

Q. What is the importance of, that Threat where- with God enforces this Commandment?

A. That he will certainly and most severely punish all such Persons as are guilty of the Breach thereof *.
 * *Hof.* 4. 2, 3.
Zach. 5. 3, 4.
Mal. 3. 5.

Q. Which is the Fourth Commandment?

A. Remember that thou keep holy the Sabbath Day. Six Days shalt thou labour and do all that thou hast to do, but the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man- servant, and thy Maid-servant, thy Cattle and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord blessed the Seventh Day, and hallowed it.

Q. What is there in this Commandment of uni- versal and perpetual Obligation.

A. Not only that we should set apart some Portion of our Time for Rest, and the Worship of God, but that we should particularly allot one Day in Seven for that purpose; the Seventh Day being sanctified by God himself, as soon as he had made the World. † *Gen.* 2. 3.

Q. What was the practice of the Jews in this matter?

A. They kept holy one Day in Seven in Memory of the Creation; and that Seventh Day was the last Day of the Week, in remembrance

brance of their Deliverance out of *Egypt.* * *Deut. 5. 15.*

Q. What is the practice of us Christians ?

A. We likewise in remembrance of the Creation, do set apart one Day in Seven for Religious Purposes; but we observe the first Day of the Week, in a thankful Commemoration of our Redemption by Jesus Christ.

Q. But God sanctified the Jews seventh Day by an express Command: How did he sanctifie the first Day for us Christians ?

A. The Lord our Redeemer sanctified it by rising from the Dead, and so finishing the Work of our Redemption thereupon*; by afterwards appearing to his Disciples upon it†; and likewise by sending down the Holy Ghost upon that day*.

Q. And do you take this Sanctification of the Day to be a sufficient Declaration of God's Will, that it should be kept Holy ?

A. I cannot but think so; because I find this to have been the Opinion and Practice of the whole Catholick Church, which has constantly observed this Day as the Christian Sabbath: Nay, I find that the Apostles themselves had their Religious Exercises thereupon†; and called it the Lord's Day*.

Q. I am satisfied then, that the first Day of the Week is, and ought to be the Christians Sabbath: The next Question is, how it must be observed ?

A. Not with that Ceremonial Strictness with which

which the Jews kept their Sabbath †; but in resting from the Works of our ordinary Callings ¹, and in the Performance of the substantial Duties of Piety ², and Charity ³.

† *Mar.* 2.
27, 28.
Col. 3. 16.
Chap. 29.

Q. Does the Church of England give any particular Directions about the Observation of this Day?

A. Yes: She directs and commands, saying, All manner of Persons within the Church of *England*, shall from henceforth celebrate, and keep the Lord's Day, commonly called *Sunday*, and other Holy-days, according to God's Holy Will and Pleasure, and the Orders of the Church of *England* prescribed in that behalf, that is, in hearing the Word of God Read and Taught, by the Minister of the Parish ⁴, and the Master of the Family ⁵, to which they belong, in private ⁶ and publick Prayers ⁷, in acknowledging their Offences to God, and amendment of the same ⁸, in reconciling themselves charitably to their Neighbours where Displeasure hath been ⁹, in oftentimes receiving the Communion of the Body and Blood of Christ ¹⁰, in visiting of the Poor and Sick ¹¹, using all good and sober Conversation ¹².

Canon 13.

Q. Who then are to be accounted Transgressors of this Law?

A. Such as follow their Worldly Employments on the Lord's Day ¹³; such as neglect the Worship of God, especially in the publick Assemblies ¹⁴; and such likewise as profane this Day, by vain Sports and forbidden Recreations, ¹⁵

S E C T.

S E C T. X.

Of the Fifth and Sixth Commandments.

Quest. **W** Hich is the Fifth Commandment ?

A. Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

Q. *What is principally intended in this Commandment ?*

A. To secure the Duty of Children to their Natural Parents ; whom they are to Honour by loving ¹ and fearing them ² ; by paying them all possible Reverence and Respect ³ ; by being obedient to their Commands ⁴, and supporting them in their Wants ⁵.

Q. *But are these Words, Father and Mother, to be extended no farther than to our Natural Parents ?*

A. Yes: To Magistrates *, and Ministers †, to Masters of Families *, and all sorts of Superiours †.

Q. *What then, I pray, is the Duty you owe to each of these ?*

A. To my Civil Parent, the Magistrate, I owe Honour ⁶, Obedience ⁷, and Tribute ⁸ : To my Spiritual Father, my Minister, I am to pay an affectionate Respect ⁹, to follow his Instructions ¹⁰, and to contribute, according to my Ability, to his Maintenance ¹¹ : If I am a Servant, I ought to be obedient to the Commands of my Master ¹² : And in whatever State I am, to be humble, and respectful to all my Superiours ¹³.

Q. *If*

Q. If these be the Duties required in this Commandment, then you can easily tell when it is transgressed and broken?

A. Yes; 'tis very plain, that when ever any of us Despise our Natural Parents ¹⁴, when we Curse and Revile ¹⁵, and are Disobedient to them ¹⁶, or refuse to Succour and Relieve them ¹⁷, we are notoriously guilty of the Breach of this Commandment. And so likewise the Dishonouring the Queen, and those in Authority under her ¹⁸, all Disobedience and Rebellion ¹⁹, and refusing to pay those Taxes which are lawfully imposed ²⁰; All Disrespect to the Ministers of God's Word ²¹, the slighting their Doctrine ²², and defrauding them of their Dues ²³; All Unfaithfulness, Stubbornness, and Disobedience in Servants ²⁴; and all Incivility and Rudeness to Aged Persons, and our Betters in any kind ²⁵; These, or any of them, are Sins against this Commandment.

Q. But does not this Commandment oblige Superiours, as well as Inferiours, to the performance of the Duties of their Station?

A. Yes, certainly: For Relative Duties do mutually oblige each Party; and therefore all to whom Honour is due, owe Offices of suitable Love, Care, and Protection, to those below them †.

† Eph. 6. 4.
Rom. 13. 4.
1 Th. 20. 28.
Col. 4. 1.
Rom. 12. 16.

Q. What peculiar Encouragement have we to keep this Commandment?

A. A promise of Life, Happiness and Prosperity to all the sincere Ob-servers of it *.

* Eph. 6. 2, 3.
1 Tim. 4. 8.
Prov. 3. 16.

Q. Which is the sixth Commandment?

C

A. Thou

A. Thou shalt do no further.

Q. What is the Design of this Commandment ?

A. To secure the Persons of Men from Hurt and Violence.

Q. What then are you forbidden by this Commandment ?

Chap. 31. A. Not only the wilful taking away my own, or any other Man's Life¹, or being designedly accessory to my own, or another's Death²; but likewise Hatred and Malice³, causeless Anger, and reproachful Words⁴, Hurting our Neighbour's Body, by Blows or Wounds⁵, Strife and Contention⁶, Revenge, or the Desire of it⁷, and all manner of Cruelty and Unmercifulness⁸.

Q. What do you resolve to do, to prevent the Violation of this Commandment ?

A. Heartily to Love⁹, and sincerely to endeavour to preserve Peace with all Men¹⁰; to forgive Offences, and be easily reconciled¹¹; to be kind and tender Hearted to all my Fellow-Creatures¹²; and to be ready to succour any one in Danger and Distress¹³.

S E C T. XL

Of the Four last Commandments.

Quest. WHICH is the seventh Commandment ?

Answ. Thou shalt not commit Adultery.

Q. What are we Forbidden by this Commandment ?

A. Not

A. Not only that gross Sin which is express'd in the Letter of it ¹; but also Fornication ², Unlawful Marriage ³, and all Acts of Uncleanneſs whatſoever ⁴. And not only the very Actions of Carnality, but likewise all Adulterous and Lascivious Thoughts and Deſires ⁵, and all things which may tend to incite Inordinate Luſt, either in our ſelves, or others; ſuch as, particularly, Wanton Looks and Behaviour ⁶, Immodest Dreſs ⁷, Lewd Diſcourſe ⁸, the Keeping Bad Company ⁹, Idleneſs ¹⁰, and Exceſs in Eating and Drinking ¹¹.

Q. Tell me likewise, what is required of all Chriſtians by this Commandment?

A. That every one ſhould poſſeſs his Veſſel in Sanctification and Honour ¹², and that ſuch as have not the Gift of Continence, ſhould Marry ¹³; that they who are Married, ſhould be True to each others Bed ¹⁴, and Kind, and Loving to one another ¹⁵; that all Perſons, whether Married, or Single, ſhould mortifie all the Members of Uncleanneſs ¹⁶; and to that purpoſe, regulate as much as may be their very Thoughts and Deſires ¹⁷; be Chast in their Converſation and Diſcourſe ¹⁸; Modest in their Dreſs and Behaviour ¹⁹; Sober and Temperate ²⁰; careful to keep virtuous and good Company ²¹; laborious in their Calling, and conſtantly employed ²². If there be occaſion, they muſt ſubdue the Body by Faſting ²³; and to all other means add Watchfulneſs and Prayer ²⁴; which, together with the reſt, will certainly be effectual for the preſervation of their Chaitity.

Q. Which is the Eighth Commandment?

A. Thou ſhalt not Steal.

Q. When do Men transgress this Law?

A. Forasmuch as the Intent thereof, is to secure to every Man what God has given him, therefore all unlawful and indirect ways of taking from another that which belongs to him by the Laws of God and the Land, is to be accounted

chap. 33. a Sin against this Commandment ¹:

But more especially, and particularly, open Robbery ² and secret Thievery ³, Extortion ³ and Oppression ⁴, detaining the Wages of the Labourer ⁵, not paying just Debts ⁶, false Weights and Measures ⁷, and all Deceit and Fraud in Bargains and Contracts ⁸. Uncharitable enes to those that Want, is a Violation of this Law ⁹; and so is Wastefulness ¹⁰, and Sloth ¹¹, and whatever tends to expose a Man to the temptation of Stealing.

Likewise

Catech. You can readily Collect the Duties you are hereby obliged to.

A. There are, to be just and fair in all our Dealings ¹²; to make Restitution in case of Wrong ¹³; to be diligent and laborious in a lawful Calling ¹⁴; and to be merciful to the Poor and Needy ¹⁵.

Q. Which is the Ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is forbidden in this Commandment?

A. In general, all manner of Lying ¹; and particularly the False Accusing of, or Witnessing against any Man in Courts of Judicature ²; the Subornation of False Witnesses, or being any ways Accessary to False Witnesses ³; the Slandering of any Man ⁴; Evil Speaking ⁵; Tale-bearing ⁶, and all rash Censuring and Judging ⁷.

Q. What

Q. What Duties are here enjoined ?

A. To be Religiously strict in Speaking Truth of our Neighbour⁸ ; to vindicate his Reputation if it be in our Power⁹ ; in all Cases to Judge as Charitably as we can¹⁰ ; and where a considerable Prejudice to one's self, or a third Person, will not follow thereupon, to cover and conceal the Faults of others¹¹.

Q. Which is the Tenth Commandment ?

A. Thou shalt not Covet thy Neighbour's House ; thou shalt not Covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What are the Sins here Forbidden ?

A. The Inordinate and Unlawful Desire of that which is another Man's¹, and Chap. 35. all those Sins which lead to, and are the Occasions of Covetousness, viz. Envyng another's Wealth and Prosperity², Murmuring and Repining at our own Condition³, and the being over Careful and Solicitous about the Things of this World⁴. And in short, we may reckon our selves guilty of the Breach of this Commandment, when we Indulge, or Consent to any sinful Lust, or Desire whatever⁵.

Q. What must we do to prevent the Transgression of this Precept.

A. We must be Content in our present State and Condition⁶ ; be Industrious in our Respective Employments⁷ ; keep the Heart with all Diligence⁸ ; and use our utmost Endeavours to Mortifie and Subdue all Irregular Inclinations and Desires⁹.

S E C T. XII.

Of the Chief Part of our Duty to God and Man.

Quest. **W**E have gone through the Commandments, and I do thankfully own you have given me a very full and satisfactory account of the Sins Forbidden, and the Duties enjoined in each particular Precept : But I desire you now to bring the whole into a narrow Compass, and tell me what thou doest chiefly learn by these Commandments ?

A. I learn Two things, my Duty towards God, and my Duty towards my
* Ch. 25. 2. Neighbour *.

Q. Forasmuch as it will be of great use to have always ready at hand, a short Summary of your Duty, I would gladly know whether you have such an one lodged in your Memory ?

A. Yes; my Holy Mother the Church, has summ'd up my Duty, both to God and my Neighbour, in a few, plain, and comprehensive Words, which I thank God, I well remember, and always carry about with me as a full Instruction in my Duty.

Q. What then is thy Duty towards God ?

A. My Duty towards God, is to believe in him, to Fear him, and to Love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to Worship him; to give him Thanks; to put my whole Trust in him; to call upon him; to Honour his Ho-
 ly

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In Name and his Word; and to Serve him
truly all the days of my Life.

Q. What is thy Duty towards thy Neighbour.

A. My Duty towards my Neighbour, is to
Love him as my self, and to do unto all Men
as I would they should do unto me: To love
honour and succour my Father and Mother;
to honour and obey the Queen, and all that
are put in Authority under her; to submit my
self to all my Governours, Teachers, Spirit-
ual Pastors and Masters, to order my self
Lowly and Reverently to all my Betters: to
hurt no body by Word or Deed; to bear no
malice nor hatred in my heart: to be true and
just in all my Dealings; to keep my hands from
Picking and Stealing; my tongue from Evil-
speaking, Lying and Slandering: to keep
my body in Temperance, Sobriety and Cha-
stity: not to covet, nor desire other Men's
Goods; but to learn and labour truly to get
my own Living; and to do my Duty in that
State of Life, unto which it shall Please God
to call me.

Q. From which of the Ten Commandments do you
learn your Duty towards God.

A. From the First four.

Q. From which do you learn your Duty towards
your Neighbour?

A. From the other Six.

Q. I pray be yet more particular, and tell me
what you learn from the First Commandment?

A. From the First Commandment
I learn to Believe in God^s, to Fear
him^s, and to love him with all my Heart, with

chap. 36.

all my Mind; with all my Soul, and with all my Strength 3.

Q. What do you learn from the Second Commandment?

A. To Worship him 4, to give him Thanks 5, to put my whole Trust in him 6, and to call upon him 7.

Q. What do you learn from the Third Commandment?

A. To Honour his Holy Name 8, and his Word 9.

Q. What do you learn from the Fourth Commandment?

A. To serve him truly all the Days of my Life 10.

Q. What do you learn in general from the other Six Commandments?

A. To Love my Neighbour as my self 1, and to do unto all Men as I would they should do unto me 2.

Q. What do you particularly learn from the Fifth Commandment?

A. To love, honour, and succour my Father and Mother 3; to honour and obey the Queen, and all that are put in Authority under her 4; to Submit my self to all my Governours, Teachers, Spiritual Pastors and Masters 5; to order my self Lowly and Reverently to all my Betters 6.

Q. What do you learn from the Sixth Commandment?

A. To hurt no body by Word or Deed 7; to bear no malice or hatred in my Heart 8.

Q. What do you learn from the Seventh Commandment?

A. To keep my Body in Temperance 9, Sobriety 10, and Chastity 11.

Q. What

Q. *What do you learn from the Eighth Commandment?*

A. To be True and Just in all my Dealings¹², and to keep my Hands from Picking and Stealing¹³.

Q. *What do you learn from the Ninth Commandment?*

A. To keep my tongue from Evil-speaking¹⁴, Lying¹⁵, and Slandering¹⁶.

Q. *What do you learn from the Tenth Commandment?*

A. Not Covet or Desire other Men's Goods¹⁷; but to learn and labour truly to get my own Living¹⁸, and to do my Duty in that State of Life, unto which it shall please God to call me¹⁹.

Q. *I have nothing to object against the Account you have given of your Duty to God and your Neighbour: But why is there no distinct mention made of those Duties we owe to our selves?*

A. Because all the Duties we owe to our selves, have a manifest regard to those we are to perform to God and our Neighbour; and there is no Duty of that kind, which may not be comprised under one or other of these Branches.

Q. *The Truth of it is, this is a Satisfactory Answer: but since our Duty to our selves is always reckoned as one main Branch of our general Duty, as Christians, I must also ask you what that especially is?*

A. I have already owned my self
Obliged to keep my Body in Tempe-
rance, Soberness and Chastity: and
that is the Duty which, in a more pe-
culiar manner, I owe to my self †.

† 1 Tim. 4. 7.

chap. 5. 22.

1 Job. 3. 3.

Mat. 18. 4.

Luke 9. 23.

C,

S E C T.

S E C T. XIII

Of the Duty and Nature of Prayer contained in the Preface before the Lord's Prayer.

Catechist. **Y**O U have gone through all the Branches of the Baptismal Vow; and I heartily wish that your Practice may be answerable to your Knowledge of your Duty.

A. Sir, I thank you; and I do assure you, my Endeavours shall not be wanting, in order thereto; that so I may avoid the Guilt and Danger of him, who knows his Master's Will, and does it not *

Q. But, my Good Child, art thou Able to do these things of thy self?

A. No: I know this, that I cannot walk in the Commandments of God, and serve him as I ought to do, without his special Grace¹: But if it shall please God to vouchsafe me this, I shall be sufficiently Enabled thereto².

Q. How must this special Grace be obtained?

A. I must learn at all times to call for it by diligent Prayer³.

Q. What do you mean by calling upon God at All times?

A. My meaning is, that it is our Duty to be very frequent in our Addresses to the Throne of Grace⁴; and especially to be as constant as we can, at the House of God⁵, in our attendance upon the Publick Service⁶, and never to omit our Morn-

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Morning 7 and Evening Devotions ⁸. A devout Person will likewise retire at some other time of the Day for this Spiritual Exercise ⁹; and it must be carefully observed that Family Prayer is a Duty incumbent upon him who is the Master of it ¹⁰.

Q. What do you mean by diligent Prayer?

A. A Prayer offered up with the utmost Zeal and Fervency of Affection ¹, and with *chap. 39.* as little wandering and Distraction of Mind as is possible ².

Q. And will Prayer, when it is thus frequent and devout, be heard and accepted by God?

A. Yes undeniably ³; if the subject Matter thereof be lawful and allowable ⁴, and it be presented in the Name of Christ ⁵, by a pious and well-disposed Soul ⁶, with a firm Faith and Reliance upon God, that he will do what is best for us ⁷.

Q. I am glad to find you have so just a Sense of these necessary Qualifications of an acceptable Prayer: But must we not also take care in what Words, and after what manner, we express our Desires to God?

A. To be sure a great deal of Care ought to be taken of this as well as any other Requisite of Prayer: And therefore our Blessed Saviour, in Compassion to the Infirmities of Men ⁸, and to teach us not to rely on rash and unpremeditated Effusions ⁹, was pleased to compose a Form of Prayer, for the constant use of all his Disciples; which, for its excellent Method, and comprehensive Brevity, is altogether worthy its Divine Author.

Q. I

Q. I know you mean that Prayer, which, for the Reasons you have assigned is called the Lord's Prayer: But do you conceive we are absolutely obliged to pray in this very Form, or is it sufficient to compose our Prayers after this Pattern?

A. In all our Prayers, both publick and private, we ought to pray in these very Words, both in Obedience to the Commands of Christ¹⁰, and because we are sure this Prayer is most acceptable to God, and most agreeable to his Will, as being given by his own Son^{*}: Not ^{Mat. 17. 5.} that we are so strictly tied to the sole use of this, but we may enlarge our Devotions in other Forms composed after this Pattern¹¹; always saying the Lord's Prayer it self along with them, to supply their Defects, in either the Matter, or the Manner of their Expression.

Catech. Let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. Amen.

Q. And is this the whole Lord's Prayer?

A. This is all that we are to offer up to God by way of Petition, or Request; and there is no more set down by St. Luke[†]: But ^{1 Luke. 11. 23} when our Saviour delivered this Prayer ^{24.} er

er in his Sermon upon the Mount *,
he concluded it with a Form of Praise * *Mat. 6. 9,*
and Thanksgiving in these Words, *10, 11, 12, 13*
**For thine is the Kingdom, and the Power,
and the Glory, for ever and ever. Amen.**

Q. To whom are you here taught to pray?

*A. To my Lord God our Heavenly Father,
who is the Giver of all Goodness.*

Q. For whom do you pray?

A. For my self and all People.

Q. For what do you pray?

*A. For such things as belong to God's Glory,
and our Necessities.*

*Q. What do you pray for with respect to God's
Glory?*

*A. That he will send his Grace unto us, that
we may worship him, serve him, and obey him;
as we ought to do.*

*Q. What do you pray unto God for, with respect to
our Necessities?*

*A. That he will send us all things that be need-
ful both for our Souls and Bodies; and that he
will be merciful unto us, and forgive us our
Sins; and that it will please him to save and de-
fend us in all Dangers Ghostly and Bodily; and
that he will keep us from all Sin and Wickedness,
and from our Ghostly Enemy, and from everlast-
ing Death.*

*Q. What Grounds have you to expect that God
should grant all this which you pray unto him
for?*

*A. This I trust he will do of his Mercy and
Goodness, through our Lord Jesus Christ. And
therefore I say Amen; that is, so be it.*

Q. Put

Q. Put all this together, and tell me, What desirest thou of God in this Prayer ?

A. I desire my Lord God our Heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our Souls and Bodies ; and that he will be merciful unto us and forgive us our Sins ; and that it will please him to save and defend us in all Dangers Ghostly and Bodily, and that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

Q. Notwithstanding the shortness of this Explanation, I must needs own that it is a very clear and comprehensive Paraphrase upon the Lord's Prayer : But forasmuch as you have been more full in the Exposition of the other Parts of the Catechism, I hope, another time, you will oblige me with a more distinct Explanation of the true meaning and extent of every Expression in this most admirable Prayer ?

A. I am, Sir, very willing to follow your Directions ; and the next time you require my Attendance, I shall be ready to give the best Answer I can to such Questions, as you shall further demand of me in relation thereto.

SECT.

S E C T. XIV.

Of the Lord's Prayer.

Quest. **I**T is very easie to observe that the Lord's Prayer, as it is set down by St. Matthew, contains Three general Parts, viz. an Invocation, Six Petitions; and a Doxology for the Conclusion: And therefore I begin with asking you what is implied in the Invocation, Our Father which art in Heaven?

A. When I call God Father, I not only address my self to him, as the Maker and Governour of the World¹, but as the Father of all Christians in Christ Jesus², in whose Name alone it is that I say this Prayer³. And because I believe God to be a common Father, whom all may resort unto⁴, and to declare my Communion with all the Members of the Body of Christ⁵, I call him our Father: And since the special Place of his Residence is in Heaven⁶, where he rules and reigns over the whole Creation, I therefore say, Our Father which art in Heaven.

Q. Before we go any further in the Exposition of this Prayer, it will be proper to take notice, that from every part we may gather a great deal for our Instruction, and the Direction of our Practice; and that not only the Articles of our Faith, but likewise our very Devotions should work in us Affections and Resolutions suitable thereto: I would know therefore whether this Title or Compellation doth teach us any thing of that Nature?

A. We

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A. We learn from thence that God is the Fountain of all Goodness⁷; and that we may and ought to address our selves to him with an humble Confidence of his Willingness⁸ and Ability⁹ to relieve us in all our Wants: We are hereby also taught to pray for others¹⁰, as well as our selves, and to approach him with Humility¹¹, Devotion¹², and Reverence¹³.

Q. What is the meaning of the First Petition, Hallowed be thy Name?

A. By the Name of God is not only meant God himself¹, his Titles², and Attributes³, but his Word and Ordinances, and all things set apart for his Honour and Service⁴; And that which we pray for with respect thereto, is, that all these may be treated after an holy manner, by having a due Reverence and Regard paid to them⁵. chap. 41.

Q. What do you learn from hence?

A. That the Glory of God should be our Aim and End in all our Actions⁶; that his Name ought to be Praised and Magnified by us and all the World⁷; and that we should endeavour to promote the Honour of it, by an Holy, Useful, and Exemplary Life and Conversation⁸.

Q. What is the meaning of the Second Petition, Thy Kingdom come?

A. By God's Kingdom, is meant the Kingdom of Grace here¹, and that of Glory hereafter²; and with respect thereto we pray, that the contrary Kingdoms of Sin, Satan, and Death, being destroyed³, God would bring his People out of the State of Darkness into the Pale of his Church⁴; and that his Grace would so rule in the Hearts of all

(65)
all Christians⁵, that in his due time they may be fit to be translated to that Glory and Happiness, which is reserved for the Saints in the World to come⁶.

Q. What should this teach us?

A. To beware of hindring the Propagation of the Gospel⁷, and of endangering our own Salvation⁸ by the Scandalousness of our Lives; but on the contrary to subdue every rebellious Lust and Imagination⁹, that so we may become obedient Subjects to the Laws of this Spiritual Kingdom¹⁰.

Q. What do you request of God in the Third Petition, Thy Will be done in Earth, as it is in Heaven?

A. That by the Assistance of his Grace, we may whilst we are here on Earth, yield such an Obedience and Submission to whatever he requires¹, as the Holy Angels and Saints continually do in Heaven². chap. 43.

Q. What are we taught from hence?

A. To endeavour to perform the whole Will of God³, with Readiness⁴ and Chearfulness⁵, with Constancy⁶ and Sincerity⁷.

Q. What do you mean by daily Bread in the Fourth Petition?

A. In a spiritual sense it denotes such a measure of Grace as is sufficient for the Nourishment of our Souls to Eternal Life¹; but in its literal and primary Intendment it signifies such a proportion of the necessary outward Comforts of this Life, as God sees convenient and suitable to our present Conditions and Occasions². chap. 44.

Q. If

Q. If this be what we are taught to pray for in this Petition, then I would ask you what we learn from thence ?

A. To be satisfied and contented with our daily Bread³, and only to account that to be our own, and the Gift of God, which is procured by our honest Labour and Endeavours, or other direct and lawful Means⁴; not to be over careful and solicitous for Futurity⁵, but with humble Prayer for what we want, and Thankfulness for what enjoy⁶, entirely depend upon the Providence of God⁷; as being well assured that all our Care and Pains, for the support of our selves and Families, will, without his Blessing, be ineffectual, and to no purpose⁸.

Q. The Fifth Petition is, Forgive us our Trespases, as we forgive them that trespass against us, and the meaning of it is so obvious, that no other Question need be ask'd for the Explanation of it, but only what we are to understand by Trespases ?

A. By Trespases against God are meant all Sins of what kind or degree soever¹; which are the great Debts we owe to his Vindictive Justice²: And by Trespases against Man are meant the Injuries and Offences of our Fellow-Creatures against us³; which being small and inconsiderable in respect of our Transgressions against the Divine Majesty⁴, we ought as readily to pardon them, as God is pleased freely to forgive us⁵.

Q. What then do you learn from this Petition ?

A. That we are all Sinners⁶, and that it is our Duty, with true penitent Hearts, to confess our Sins to God our Heavenly Father⁷, and earnestly to pray to him for his Fatherly Compassion in the
For-

Forgiveness of them ⁹: And that as Charity is an indispensable Qualification of such a Prayer ⁹, and will render it available ¹⁰, so Forgiveness of our Brethren is so necessary a Condition of Pardon, that God without it will not forgive us ¹¹.

Q. What do you pray for in the Sixth Petition, And lead us not into Temptation, but deliver us from Evil?

A. This I think cannot be more fully and clearly expressed, than in the very Words of the Church Catechism; and therefore with your leave, I repeat that Part again, which teaches me, that in this Petition I pray unto God, that it will please him to save and defend us in all Dangers Ghostly and Bodily ¹; and that he will keep us from all Sin and Wick- chap. 26. edness ², and from our Ghostly Enemy ³, and from Everlasting Death ⁴.

Q. What do we learn from hence?

A. That although God does not tempt us to Evil ⁵, yet he is sometimes pleased to prove the Faith and Constancy of his Servants by very severe Tryals ⁶, and we are however indaily Danger from our own corrupt Nature ⁷, as well as from the World ⁸, and the Devil ⁹, of falling into such Temptations, as without his Assistance will be too hard for us ¹⁰: And that therefore we ought earnestly to beg our Father which is in Heaven, either not to suffer us to fall into any strong Temptation ¹¹, or, if he sees fit to permit this, to give us Strength sufficient for the Combat ¹², and mercifully to free us from all Evils ¹³.

Q. For what Reasons do you present these Petitions to God our Heavenly Father?

A. They

A. They are contained in the last Words of this Prayer, For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Q. What do you mean by this?

A. That God hath a Sovereign Authority over all things¹, and an Almighty Ability to supply all our Wants²; and that all Honour, Adoration and Praise, is to be ascribed to him from Generation to Generation³; as well for the Good we receive from him⁴, as for those and his other infinite Perfections, which are Unchangeable and Eternal⁵.

Q. What is the Signification of this concluding Expression, Amen?

A. It signifies, so it is, or so be it; and when it is added after the Creed, or any Affirmative Propositions, such as the Curses in the Communion Office, it denotes only our Belief of, and our Assent to the Truth of what is so affirmed⁶: But when it is subjoined to a Prayer, it signifies moreover our wishing and desiring that God would⁷, and our Trust and Dependence that he will grant what we pray to him for, through Jesus Christ our Lord⁸.

Q. What may we learn from hence?

A. That Praise and Thanksgiving are our necessary Duty, and essential Parts of Devotion⁹; and that we ought to enforce and sum up all our Prayers, with a Heart, Devout, and Comprehensive Amen¹⁰.

(S E C T.

S E C T. XV.

Of the Christian Sacraments in general.

Quest. **H**AVING considered the Duty of Prayer; we are now, according to the Method of the Church-Catechism, to enquire into the Nature of the other Means of Grace, viz. The Sacraments of the Christian Church: And the first Question in relation thereto is, **How many Sacraments hath Christ ordained in his Church?**

A. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Q. Are there then no more than Two Sacraments?

A. Although any Religious Rite or Ceremony may be called a Sacrament in the largest Acceptation of that Word; yet, according to the limited and restrained Sense wherein it is now constantly used, there are only Two ordained by Christ in his Church, as generally necessary to Salvation.

Q. These Two you say are Baptism, and the Lord's Supper: Upon what Account, and to what end were they ordained?

A. Baptism was instituted by Christ to be the Right of Admission into the Christian Church¹, and is answerable ^{† chap. 48.} to Circumcision among the Jews²: The Lord's Supper was ordained for the Exercise and Confirmation of our Faith in Christ³, and appointed by him instead of the Jewish Passover⁴.

Q. How

Q. How and in what respects are these necessary to Salvation?

A. As all Jews were obliged under the severest Penalty to be Circumcised; and keep the Passover; so both Baptism and the Lord's Supper are necessary to the Salvation of all that have Capacity and Opportunity of receiving them, as being both instituted by Christ to that end; the one as the Instrument of our Regeneration, or New Birth; the other as that Spiritual Food, by which we are nourished up to Everlasting Life.

Q. But that we may the better understand the Nature and Design of these Two Sacraments, and what the true difference is between a Sacrament and other Religious Rites, I would know What thou meanest by this word Sacrament?

A. I mean an outward and visible Sign of an inward and Spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.

Q. What do you infer from hence?

A. That no other Religious Rite can properly be called a Sacrament but only Baptism and the Lord's Supper; because in them alone are all the Properties by which Sacraments are to be known.

Q. I pray then, if you can, give me a more plain and distinct Account of these Properties?

A. First there must be something discernable and apparent to our selves; which, secondly, must represent some Spiritual Grace and Favour vouchsafed us by God. Thirdly, this outward Sign must be of Christ's own Institution; and Fourthly, appointed as the Means of conveying
to

to us that inward Grace, and as a Seal and Token of assurance, that he will bestow the one upon those, who do duly receive the other.

Q. I think truly this Matter cannot be more intelligibly express'd : And now you may easily know what Religious Rites are Sacraments, and which are not, if you examine them by these distinguishing Marks ; where they all concur, that certainly is, where any of them is wanting, that certainly is not a Sacrament. This then being observed, I pass on to the next Question, which, with the Answer to it, is formed out of the foregoing description of a Sacrament in general, and is only Introductory to the Explanation of the Two Sacraments in particular : The Question is, **How many Parts are there in a Sacrament ?**

A. **Two : the outward visible Sign, and the inward Spiritual Grace.**

Q. The Church-Catechism will lead us to a distinct consideration of these two Parts, in both Baptism and the Lord's Supper : but I pray in the mean time, how can outward sensible things be the Means of conveying, and the Pledge of assuring Divine Grace and Favour ?

A. Altho' these Sacramental Signs be ordained by God, in gracious Condescension to our Infirmities, thereby to inform our Understandings*, to refresh our Memories†, and to excite our Affections* ; yet they do not Operate, or Work in us, by any Power in themselves, but by the Blessing of Christ, upon his own Institution and Appointment : And therefore we are not to doubt, but that in the due Use of the outward Means, he will, by the Power of his Spirit, tho' in a manner

* Gal. 3. 1.

† Lu. 22. 19.

* Zach. 12.

10.

unknown to us ¹⁰; Convey ¹¹; and Confirm ^{13, 14} to the Worthy Receivers thereof, the Divine Grace signified thereby, according to his own most true Promise.

S E C T. XVI.

Of Baptism.

Quest. **Y**OU have told me that there are two Essential Parts in a Sacrament, the outward and visible Sign, and the inward Spiritual Grace: What is the outward visible Sign, or Form of Baptism?

A. Water; wherein the Person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Why is so common a thing as Water made use of, for the Admission of Persons into the Church of Christ?

A. This and the other Sacrament, being both Matters of positive Institution, I am not concerned to know any thing more in relation thereto, than what God hath pleased to Reveal: But forasmuch as Cleansing is the Natural Property of Water, we may conclude, our Lord thought it a fit Sign, to denote the Impurity of our Nature, and our being washed from Sin therein, by Virtue of the Blood of Christ.

And it was a great Argument of his Kindness to take away that painful Rite of Circumcision *, and instead thereof, to Ordain the most common, and the most

Chap. 49.

* Acts 15.
10.

most easie Sign that could be invented †. † Matt. 11. 30.

Q. But is Water-Baptism so necessary, that we may not ordinarily expect Salvation without it?

A. Forasmuch as Baptism with Water was Instituted and Commanded by our Blessed Saviour³, and was therefore made use of by the Apostles themselves⁴, as the way of bringing into the Church such as should be Saved⁵, I do conclude from thence, that he who wilfully neglects being so Baptized, lives in a damnable State; and though he may pretend to believe in Christ, yet he cannot be truly called a Christian.

Q. How is Water to be used and applied in the Administration of Baptism?

A. The Person to be Baptized, is to be washed⁶, either by being Dipped or Plunged under Water⁷, or else by having Water Poured or Sprinkled upon him⁸, according as the Strength of the Person, and the Nature of the Climate, in the Judgment of Charity, will allow⁹.

Q. And is bare washing with Water, either of these ways, proper Christian Baptism?

A. No: a Person having Commission and Authority so to do, must apply Water to the Party Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost¹⁰.

Q. What does our being Baptized in this Name signifie?

A. That we are Baptized into the Faith of the Blessed Trinity, and do thereby Dedicate, and give up our selves to the Worship and Service of Father, Son, and Holy Ghost.

Q. And is Baptism thus duly Administred sufficient to the Salvation of all that so receive it?

D

A. For

Chap. 50.

A. Not without the Inward and Spiritual Grace signified thereby ¹.

Q. What is the Inward and Spiritual Grace?

A. A Death unto Sin, and a New Birth unto Righteousness: For being by Nature Born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What do you mean by this?

A. My meaning is, that whereas in our Natural State, we are corrupted and defiled with Sin, and so liable to the anger and displeasure of God; by Baptism we are taken into a Covenant of Grace and Favour with him ⁴; and thereby not only cleansed from the Guilt and Power of Sin ⁵, but have a Principle of New Life infused into our Souls ⁶, whereby we are indued with Strength and ability to live according to God's Laws ⁷.

Q. What do you learn from hence?

A. That Baptism doth represent unto us our Profession, which is to follow the Example of our Saviour Christ, and to be made like unto him ⁸; that as he Died and Rose again for us, so should we, who are Baptized, Die from Sin, and Rise again unto Righteousness ⁹; continually Mortifying all our evil and corrupt Affections ¹⁰, and daily proceeding in all Vertue and Godliness of Living ¹¹.

Q. What is required of Persons to be Baptized?

A. Repentance ¹, whereby they forsake Sin ²; and Faith ³, whereby they stedfastly believe ⁴ the Promises of God, made to them in that Sacrament.

Q. This is as direct and plain an Answer as can be given: But to be sure you have something to observe

serve upon this, as well as other Parts of the Catechism?

A. Nothing, save only, that this is both the ground and reason of the Baptismal Vow, and the very Vow it self, which was explain'd in the Second Section.

Q. I need not therefore ask any more Questions about it; and to shorten your trouble as much as may be, I will suggest to you farther, that if with that part of the Expositions you mentioned, you also consider what you have said of the Obligation of the Baptismal Vow in the Third Section, you will find a sufficient Explanation of the Answer you are taught to give to the next Question I am to put to you; and that is, since Repentance and Faith are required in Persons to be Baptized, Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

A. Because they promise them both by their their Sureties: which Promise when they come to Age, themselves are bound to perform.

Q. And does the Scripture allow Infants to be Baptized upon such a Promise?

A. Yes: The Scripture plainly declares Infants capable of entering into Covenant with God^s, and that they may make a virtual^e and binding^y Promise of that which they are not then able to perform; and therefore, as they were Circumcised under the Law, so they ought to be Baptized under the Gospel. It farther says, that the Covenant of Grace belongs to Children^s, as well as their Parents, and that they are in a capacity of Salvation^y; and therefore they must be concluded to have a right to the Seal of the Covenant, and the Means of Salvation. Lastly, Chil-

dren are plainly included in Christ's Commission to his Disciples to Baptize all Nations ¹⁰, and Infant-Baptism hath been the constant Practice of the Church of Christ, from the Age wherein the Apostles lived ¹¹, to this very Day.

S E C T. XVII.

Of the Sacrament of the Lord's Supper.

Quest. **W**HY is the second Sacrament of the New Testament called the Lord's Supper?

Chap. 52.

** See Chap. 48. 4.*

A. Because it was Instituted by our Lord and Saviour Jesus Christ, at the time of the Paschal Supper ¹, and was ever after to be uted instead thereof ^{*}.

Q. Forasmuch then as this Sacrament was not Instituted after a Common Meal, but after the Eating of the Jewish Passover, can there any obligation lie upon us to receive the Sacrament after Supper, or about Supper-time in the Evening?

A. No more than to Receive it only once a Year, in an Upper-Chamber, in an eating Posture, or any other Circumstance of the like Nature, wherewith it was at first Administred.

Q. Why was the Sacrament of the Lord's Supper Ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What do you mean by the Continual Remembrance of Christ's Death?

A. I

A. I mean that Christ did Institute, and in the Holy Gospel Command us to continue a perpetual memory of that his precious Death, until his Coming again ².

Q. What do you mean by calling the Death of Christ a Sacrifice ?

A. That our Heavenly Father, of his tender Mercy, gave his onely Son Jesus Christ, to suffer Death upon the Cross for our Redemption, and that he made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World ³.

Q. What are the Benefits we receive thereby ?

A. Thereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven ⁴.

Q. What do you learn from all this ?

A. That as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for our Redemption ; so it is the Duty of all Christians to Receive the Communion, in remembrance of the Sacrifice of his Death, as he himself hath Commanded ; and to receive it so frequently, that we may always have a fresh and lively remembrance thereof in our Minds ⁵.

Q. Let us now go on to consider the Two Parts of this Sacrament : and first, What is the Outward Part, or Sign of the Lord's Supper.

A. Bread and Wine, which the Lord hath Commanded to be Received.

Q. What is especially observable from hence ?

A. That in Obedience to the Command of Christ, this Sacrament is to be Administred in both Kinds ⁶.

Q. This is a very just observation, and I hope you are not only satisfied in our Saviour's Will and Pleasure in the appointment of Bread and Wine, but do believe them to be the very proper Signs or Representations of the Inward Part, or thing signified; and therefore I will next ask you what that is?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. These Words seem to have something of difficulty in them: I pray how do you understand them?

A. According to the Church's own Interpretation, the meaning thereof is, that God did not only give his Son Jesus Christ to Die for us, but also to be our Spiritual Food and Sustenance in this Holy Sacrament⁷: and that if with a true Penitent Heart and lively Faith we receive that Holy Sacrament, then we Spiritually Eat the Flesh of Christ, and Drink his Blood⁸.

Q. I remember these Expressions in the Communion Service: but what do you infer therefrom?

A. That the Body of Christ is given, taken, and eaten in the Supper, only after an Heavenly and Spiritual manner^{}: and the mean whereby the Body of Christ is received and eaten in the Supper, is Faith⁹.*

Q. I conclude then, that the Church of England knows no Bodily Presence in the Sacrament, nor any change of the Bread and Wine into the Natural Body and Blood of Christ; and all that we are required, or have reason to believe concerning this Matter, is, that the Bread and Wine after Consecration, are by the Divine Power and Efficacy, made the Body and Blood of Christ to all spiritual intents and purposes; and

^{*} Article the
28.

and that he who feeds on him in his Heart by Faith, does verily and indeed partake of all those Graces and Blessings, which Christ merited for Mankind by his Death, and which this Sacrament was designed to convey to the true Believer. That then which I am next to ask you is, **What are the benefits whereof we are Partakers thereby?**

A. The Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How do you make this out?

A. It must needs be as great a Support and Comfort to the Souls of poor penitent Offenders, as Bread and Wine can be to their Bodies *, to be fed with the Spiritual Food of the most precious Body and Blood of Christ, and to have new and repeated Assurances thereby of God's Favour and Goodness towards them, and that they are very Members incorporate in the Mystical Body of his Son; which is the blessed Company of all Faithful People; and are also Heirs through Hope of his Everlasting Kingdom, by the Merits of the most precious Death and Passion of his dear Son ¹.

*Ps. 104. 15
Judg. 9. 13.*

Chap. 53.

Q. These are such great Spiritual Advantages, that methinks every Christian, who is capable of discerning the Lord's Body, should think himself indispensably obliged, as well by his own Interest, as by Christ's Command, to a frequent Participation of this Holy Supper. But in hopes however that you will perform your own Duty in this particular, let me ask you what you are to do when you come to the Sacrament:

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A. That

A. That which I gather from the whole is, that when I come to the Lord's Table, I am to take the Bread and Wine, and to eat the one in remembrance that Christ's Body was broken for me, and to drink the other in remembrance of Christ's Blood which was shed for me; firmly believing, that Christ by his Death made an Atonement for the Sins of all Mankind, and for mine in particular among the rest. And the Bread and Wine which is consecrated to this Use, I am not to consider or receive as common Bread and Wine, but to believe them to be in a Spiritual Sense the Body and Blood of Christ, and that they will, if worthily received, convey to me the Benefits of his Meritorious Death.

S E C T. XVIII.

Of the Duties required in Order to Worthy Receiving.

Quest. **F**Orasmuch as those great Benefits whereof we are made Partakers by the Sacrament of the Lord's Supper, do only belong to the Worthy Receiver, you must now tell me, What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

Q. Why

Q. Why are all Persons to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup;

A. Because this Sacrament is a divine and comfortable thing to them who receive it worthily, and dangerous to them that will presume to receive it unworthily 2.

Q. If then the Danger of unworthy receiving be so great, had you not better stay away than run such a Hazard?

A. No, by no means³ : For certainly there must be more danger in the neglect of a plain positive Duty, than in the unworthy Performance⁴; and I can never answer it to God and my own Soul, to disobey the last and dying Command of my dearest Saviour⁵, and deprive my self of so many great Spiritual Advantages⁶, upon the pretence of that Danger, which it is in my own Power to avoid 7.

Q. I am mightily pleased to hear you argue after this just and reasonable manner, and I hope you will never be frightened by false Principles and mistaken Notions, from that sacred Duty which our Blessed Redeemer mercifully enjoyed for the Support and Comfort of our precious and immortal Souls. And now as to those Christian Graces which you say are required of them who come to the Lord's Supper, I would ask for what Reasons they are more especially necessary, in order to the worthy Participation thereof.

A. The necessity of these appears from the very Nature of the Ordinance. For without Repentance⁸ we are not capable of that Pardon which is here offered us⁹; nor can any but Believers discern the Lord's Body¹⁰, or expect Mercy from God through Jesus Christ¹¹: It is a Sacri-

Sacrifice of Praise for our Redemption by the Death of Christ, and therefore we must feed on him as by Faith, so with Thanksgiving ¹²: And forasmuch as it is a Feast of Love, and signifies the Conjunction of Christians in one Spiritual Body ¹³, it is necessary that those who receive it should be in Charity with all Men ¹⁴.

Q. I see it is very reasonable that every Communicant should be actually adorned with these Virtues, and this I find is the Marriage-Garment required by God in Scripture, that we may come Holy and Clean to this Heavenly Feast. But suppose a Man is not thus qualified, and prepared, is there then any great harm in keeping from the Lord's Table?

A. Though this Ordinance in its own Nature, and as 'tis the most solemn Service of our Religion, requires a more solemn Exercise of these Graces; yet they are no other than what all Christians are always obliged to, and which ought to be the constant Employment of their whole Lives: And therefore he that forbears the Sacrament upon pretence of wanting them, does only plead one great Fault in excuse of another.

Q. I must needs own this to be a very foolish and wicked Plea; and in truth I do not see how any Man can be safe, but in resolving to do his whole Duty as well as he can. It being plain then that every Christian is bound at his own Peril, both frequently to receive the Communion, and to prepare himself to do it in such a manner, that he may be received as a worthy Partaker at that holy Table: Nothing now remains but to enquire into the Nature of those Graces, in the exercise of which, this Preparation and worthy

thy Receiving does consist: And I pray in the first place, what is it truly to repent us of our former Sins?

A. To examine our Lives and Conversations by the Rule of God's Commandments¹; and whereinsoever we shall *chap. 54.*

perceive our selves to have offended, either by Will, Word or Deed, there to bewail our own Sinfulness², and to confess our selves to Almighty God³, with full Purpose of Amendment of Life⁴.

Q. I can easily apprehend that such a Repentance as you have described is all that is required, because generally speaking, 'tis. all the amends which can be made for such Crimes as only God and our own Souls are concerned in: But what if we shall perceive our Offences to be such as are not only against God, but also against our Neighbours?

A. Then we must reconcile our selves to them⁵, being ready to make Restitution and Satisfaction according to the uttermost of our Powers, for all Injuries and Wrongs done by us to any other⁶.

Q. To this you are obliged even by the Rules of Justice: But what does Christian Charity further require of us?

A. To be likewise ready to forgive others that have offended us, as we would have Forgiveness of our Offences at God's Hands⁷.

Q. When upon Examination you find that you do thus truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a New Life, following the Commandments of God, and walking from henceforth in his holy Ways; what must you then do?

A. I must then draw near with Faith, and take this Holy Sacrament to my Comfort⁸; firmly be-

believing that Almighty God, for the sake of our Blessed Redeemer, and in regard to the Merits of his Death, will mercifully pardon, and graciously receive all such Worthy Communicants ?

Q. What more is required of us that we may come to the Lord's Table without fear of eating and drinking unworthily ?

A. To behave our selves there with all possible Reverence and Devotion ¹⁰, and above all things to give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, as for all the Mercies vouchsafed unto us ¹¹, so especially for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man ¹².

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A N
EXPOSITION
O F T H E
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P A R T I I .

C H A P. I.

Of the Duty of Religious Institution.

1. **P**rov. 22. 6. Train up a Child in the way
he should go: And when he is old he will
not depart from it, Psal. 78. 4. *Isai.* 28. 9.

2. *Gen.* 18. 19. I know him, that he will com-
mand his Children and his Household after him,
and they shall keep the way of the LORD, to do
Justice and Judgment, *Gen.* 6. 9. *Josh.* 24. 15.
Pf. 101. 2.

3. *Eph.*

3^d *Eph.* 6. 4. Fathers provoke not your Children to Wrath : But bring them up in the Nurture and Admonition of the LORD, *Prov.* 13. 24. 29. 17. 31. 1.

4. *Joh.* 21. 15. Jesus saith to *Simon Peter*, *Simon* Son of *Jonas*, lovest thou me more than these? He saith unto him, yea Lord ; thou knowest that I love thee. He saith unto him, Feed my Lambs, *Isai.* 40. 11. *Acts* 20. 28. 1 *Pet.* 5. 2. 1 *Thess.* 2. 11.

5. *Prov.* 1. 8. My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother, *Prov.* 6. 20. 1 *Sam.* 2. 25. 2 *Tim.* 1. 5.

6. 1 *Cor.* 16. 16. Submit your selves unto such, and to every one that helpeth with us and labour-eth, 1 *Joh.* 4. 6.

7. *Eccles.* 12. 1. Remember now thy Creator in the days of thy youth, *Chap.* 11. 9. 2 *Chron.* 34. 3. 1 *Joh.* 2. 13, 14. 1 *Kin.* 18. 12. *Luk.* 2. 46.

8. *Isai.* 28. 10. Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little.

9. 2 *Tim.* 1. 13. Hold fast the form of sound Words, which thou hast heard of me, in Faith and Love which is in Christ Jesus, v. 14. *Rom.* 6. 17.

10. 2 *Tim.* 3. 15. From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus, 1 *Pet.* 2. 2. *Joh.* 5. 39. 2 *Pet.* 1. 19. *Rom.* 15. 4. *Psal.* 119. 9.

C H A P. II.

Of the Christian Name, and the Benefits of Baptism.

1. 2 **T**IM. 2. 19. Let every one that nameth the Name of Christ depart from Iniquity, 1 *Theff.* 2. 12.

2. *Luk.* 2. 21. When eight days were accomplished for the circumcising of the Child, his Name was called Jesus, *Chap.* 1. 59, 63. *Gen.* 17. 4, 5, 24.

3. 1 *Cor.* 12. 13. By one Spirit we are all Baptized into one Body, *v.* 27. *Eph.* 5. 30. *Rom.* 6. 3. 1 *Cor.* 6. 15.

4. *Col.* 1. 18. He is the Head of the Body, the Church, *Eph.* 5. 23.

5. *Gal.* 3. 26, 27. Ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been baptiz'd into Christ have put on Christ, *Chap.* 4. 5. *Eph.* 1. 5. *Joh.* 1. 12. *Rom.* 8. 15. *Acts* 3. 25.

6. *Rom.* 8. 17. And if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ, *Gal.* 4. 7. *Tir.* 3. 5, 6, 7.

7. *Col.* 2. 6. As ye have--- received Christ Jesus the Lord, so walk ye in him, 1 *Joh.* 2. 6. *Joh.* 13. 15.

8. 1 *Cor.* 12. 25. There should be no Schism in the Body, *Chap.* 11. 18. *Eph.* 4. 3. 4, 5, 6.

9. 1 *Pet.* 1. 14, 15. As obedient Children, not fashioning your selves according to your former Lusts in your Ignorance: But as he which hath called

called you is holy, so be ye holy in all manner of Conversation.

10. *Matth. 6. 20.* Lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor Steal, *v. 33. Luk. 12. 33.*

C H A P. III.

Of the Baptismal Vow; and particularly of the Renunciation of the Devil.

1. **M** *Atth. 12. 24.* Beelzebub the Prince of the Devils, *Matth. 25. 41.*

2. *2 Pet. 2. 4.* God spared not the Angels that sinned, but cast them down to Hell, *Rev. 12. 7, 8, 9. Jude 6.*

3. *2 Cor. 6. 15.* What Concord hath Christ with Belial, *Matth. 13. 29.*

4. *2 Cor. 11. 3.* The Serpent beguiled Eve through his Subtilty, *Gen. 3. 4.*

5. *Job. 16. 11.* The Prince of this World is judged, *Chap. 14. 30. Eph. 2. 2. Ch. 6. 12. 2 Cor.*

4. 4. *1 Cor. 10. 20.*

6. *1 Pet. 5. 8.* Your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour, *Job 1. 7. Luk. 22, 31.*

7. *1 Thess. 3. 5.* Left by some means the Tempter have tempted you, *Matth. 4. 1, 3. Mar. 1, 13.*

8. *Rev. 12. 10.* The Accuser of our Brethren is cast down, which accused them before our God day and night, *Zech. 3. 1. Job 1. 9. Chap. 2. 5.*

9. *1 Job.*

9. 1 *Job*. 3. 8. He that committeth Sin is of the Devil; for the Devil sinneth from the beginning. For this Purpose the Son was manifested, that he might destroy the Works of the Devil, *Matth.* 12. 29. *John* 12. 31. *Col.* 2. 15.

10. 1 *Tim.* 3. 6. Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil, 1 *Chron.* 21. 1. *Isai.* 14. 12, 13, 14.

11. *James* 3. 14, 15. If ye have bitter envying and strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, Devilish.

12. *Job*. 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do: He was a Murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it.

13. *Jam.* 4. 7. Resist the Devil, and he will flee from you, *Eph.* 4. 27. 1 *Pet.* 5. 9. 1 *Job*. 5. 18.

14. *Eph.* 6. 11. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil, 1 *Cor.* 7. 5. 2 *Cor.* 2. 11.

15. *Eph.* 5. 11. Have no Fellowship with the unfruitful works of Darkness, but rather reprove them, 2 *Tim.* 2. 26.

16. *Matth.* 23. 41. Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

CHAP.

C H A P. IV.

*Of the Renunciation of the World, and the
Flesh.*

1. **I** *John* 2. 16. All that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.

2. *1 Tim.* 6. 9, 10. They that will be Rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the root of all evil, which while some coveted after, they have err'd from the Faith, and Pierced themselves through with many Sorrows, *Eph.* 5. 3. *Col.* 3. 5. *2 Tim.* 4. 10. *Prov.* 28. 20.

3. *Joh.* 5. 44. How can ye believe, which receive Honour one of another, *1 Thess.* 2. 6. *Joh.* 12. 43. *Gal.* 5. 26. *Phil.* 2. 3.

4. *Rom.* 12. 2. Be not conformed to this World, *Exod.* 23. 2. *2 Pet.* 14.

5. *1 Joh.* 2. 15. Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him, *Gal.* 1. 4. *Jam.* 4. 4. and 1. 27.

6. *Gal.* 5. 19, 20, 21. The works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: of the which, I tell you before, as I have also told you in
time

time past, that they which do such things, shall not inherit the Kingdom of God, *2 Cor* 12. 20, 21. *Eph* 5. 5. *Rom* 8. 13.

7. *Prov* 5. 20, 21. Why wilt thou, my Son, be ravished with a strange Woman, and embrace the bosom of a Stranger? For the ways of Man are before the Eyes of the Lord, and he pondereth all his goings, *Matth* 5. 28. *Gen* 39. 7, 9.

8. *Matth* 5. 29. If thy right Eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy Members should Perish, and not that thy whole Body should be cast into Hell, *Rom* 6. 12, 13, 14. *Col* 3. 5.

9. *2 Tim* 2. 22. Flee youthful Lusts, *1 Pet* 2. 11. *Heb* 13. 4.

C H A P. V.

Of Faith and Obedience.

1. **I** *JOHN* 3. 23. This is his Commandment, that we should believe on the Name of his Son Jesus Christ, *Job* 6. 29. *Chap* 3. 15, 16, 17, 18. *Acts* 16. 31. *Heb* 10. 23.

2. *Rom* 10. 10. With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. *Acts* 8. 37. *1 Tim* 1. 5. *2 Tim* 1. 5.

3. *Gal* 5. 6. In Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith that worketh by Love. *Jam* 2. 22. *1 Thess* 1. 3.

4. *Rom* 3. 28. A Man is Justified by Faith, without the Deeds of the Law, *Acts* 13. 38, 39. *Rom* 8. 3. *Gal* 2. 16. and *Chap* 3. 11. 5. *Jam*.

5. *Jam.* 2. 26. As the Body without the Spirit is Dead, so Faith without Works is Dead also, *verse* 14, 17, 20. *1 Cor.* 13. 2. *2 Pet.* 1. 5. *Matth.* 7. 21.

6. *Matth.* 19. 17. If thou wilt enter into Life, keep the Commandments, *Rom.* 2. 7, 8, 9. *Rev.* 22. 14. *Rom.* 12. 2.

7. *Matth.* 5. 19. Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven, *Psal.* 119. 6. *Jam.* 2. 10.

8. *Joh.* 8. 31. If ye continue in my Word, then are ye my Disciples indeed, *Luke* 1. 74, 75. *Gal.* 6. 9. *1 Cor.* 15. 58.

C H A P. VI.

Of the Obligation of the Baptismal Vow, and the Happiness of a Christian State.

1. **D** *Eut.* 23. 21. When thou shalt Vow a Vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be Sin in thee, *Numb.* 30. 2. *Eccles.* 5. 4. *Psal.* 22. 25.

2. *Heb.* 2. 3. How shall we escape if we neglect so great Salvation? *Chap.* 12. 25.

3. *Phil.* 4. 13. I can do all things through Christ which strengthneth me, *1 Thess.* 5. 23. 24. *2 Thess.* 3. 3. *1 Cor.* 1. 8, 9.

4. *Matth.*

4. *Matth.* 11. 30. My Yoke is easie, and my Burden is light, *1 Joh.* 5. 3. *Rom.* 12. 1.

5. *Psal.* 66. 13, 14. I will pay thee my Vows, which my Lips have uttered, and my Mouth hath spoken, *Psal.* 119. 106. *Deut.* 23. 23.

6. *Rom.* 1. 16. The Gospel of Christ is the Power of God unto Salvation to every one that believeth, *Acts* 2. 47. *Mark.* 16. 16.

7. *1 Pet.* 5. 10. The God of all Grace hath called us unto his Eternal Glory by Christ Jesus, *Tit.* 3. 5, 6. *Eph.* 2. 4, 5, 6.

8. *1 Joh.* 3. 1, Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God, *ver.* 2.

9. *Acts* 4. 12. Neither is there Salvation in any other : for there is none other Name under Heaven given among Men, whereby we must be saved, *Rom.* 3. 24. *1 Tim.* 2. 5, 6.

10. *Col.* 1. 12, 13. Giving thanks unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light : Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son, *1 Pet.* 2. 9.

11. *Rev.* 2. 10. Be thou faithful unto Death, and I will give thee a Crown of Life, *verse* 26. *Matth.* 24. 13. *Heb.* 3. 6.

12. *2 Pet.* 2. 20, 21. If after they have escaped the pollution of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are intangled therein, and overcome ; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of Righteousness, than after they have known

known it, to turn from the Holy Commandment delivered unto them, *Ezek.* 18. 24.

13. 2 *Cor.* 3. 5. Not that we are sufficient of our selves, to think any thing as of our selves : but our Sufficiency is of God, *Chap.* 12. 9. *Phil.* 1. 6.

14. *Matth.* 7. 7. Ask, and it shall be given you: seek, and ye shall find : knock, and it shall be opened unto you, *verse* 8, 9, 10, 11. *Joh.* 16.

23. *Heb.* 4. 16.

C H A P. VII.

Of the first Article of the Creed, and particularly of the Divine Nature and Attributes.

1. **H** *Ebrews* 11. 6. He that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him, *Psal.* 58. 11.

2. *John* 4. 24. God is a Spirit, 2 *Cor* 3. 17. *Luke* 24. 39.

3. *Psal.* 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World : even from Everlasting to Everlasting, thou art God, *Rev.* 1. 4, 8. *Isa.* 44. 6. *Prov.* 8. 25.

4. *Jam.* 1. 17. With God is no variableness, neither shadow of turning, *Mal.* 3. 6. *Psal.* 102. 26, 27.

5. 1 *Tim.*

5. 1 Tim. 6. 15, 16. Who is the Blessed and only Potentate, the King of Kings, and Lord of Lords; Who only hath Immortality, dwelling in the Light, which no Man can approach unto, whom no Man hath seen, nor can see: to whom be Honour and Power everlasting, Chap. 1. 17. Exod. 33. 20. Job. 1. 18. Deut. 4. 12.

6. Jer. 23. 23, 24. Am I a God at hand, saith the Lord, and not a God a far off? Can any hide himself in secret Places that I shall not see him? saith the Lord: do not I fill Heaven and Earth? saith the Lord, 1 Kings 8. 27. Psal. 139. 7---12. Amos 9. 2, 3.

7. Rom. 11. 33. O the depth of the Riches, both of the Wildom and Knowledge of God, Dan. 2. 22. Psal. 147. 5. 1 Chron. 28. 9. Heb. 4. 13.

8. Psal. 147. 5. Great is our Lord, and of great Power; his understanding is infinite, Psal. 115. 3. Jer. 32. 27.

9. Deut. 7. 9. Know therefore, that the Lord thy God, he is God, The Faithful God, Numb. 23. 19. 2 Tim. 2. 13. 1 Thess. 5. 24. 2 Cor. 1. 18.

10. Isa. 6. 3. Holy, holy, holy is the Lord of Hosts, Rev. 4. 8. Psal. 5. 4. Hab. 1. 13.

11. Deut. 23. 4. His work is Perfect: for all his ways are Judgment: a God of truth, and without iniquity, just and right is he, Isa. 54. 21. Psal. 11. 7. Psal. 145. 17. Jer. 32. 19.

12. Psal. 119. 68. Thou art Good, and dost good, Matth. 19. 17. Chap. 5. 45. Jam. 1. 5.

13. Exod. 34. 6. 7. The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth. Keeping Mercy for thousands, forgiving Iniquity, and Trans-

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gression

gression and Sin, and that will by no means clear the guilty, *Neb.* 9. 17. *Psal.* 103. 8, 13. *Mic.* 7. 18. 2 *Pet.* 3. 9.

14. *Exod.* 3. 14. God said unto *Moses*, I am that I am.

15. *Job* 11. 7. Canst thou by searching find out God? canst thou find out the Almighty to perfection? *Chap.* 26. 14. *Psal.* 139. 6. *Eccles.* 3. 11. *Rom.* 11. 33. 1 *Cor.* 2. 9. *Eph.* 3. 18, 19. *Job* 36. 26. *Chap.* 37. 23.

C H A P. VIII.

Of the Duties arising from our Belief in God:

1. **P**SAL. 145. 1, 2, 3, 4, 5. I will extol thee, my God, O King, and I will bless thy Name for ever and ever. Every day will I bless thee, and I will praise thy Name for ever and ever. Great is the Lord, and greatly to be Praised; and his Greatness is unsearchable. One Generation shall praise thy Works unto another, and shall declare thy mighty Acts. I will speak of the glorious honour of thy Majesty, and of thy wondrous Works, *Psal.* 86. 12. 89. 9, 10. 148. 11, 12. *Rom.* 11. 36.

2. *Job.* 4. 24. They that worship him, must worship him in Spirit and in Truth, 1 *Cor.* 6. 20. *Phil.* 3. 3 *Psal.* 96. 8. *Heb.* 12. 28. *Psal.* 95. 6.

3. *Phil.* 1. 11. Being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God, 1 *Pet.* 2. 12. and

4. 11.

4. *Psal.*

4. *Psal.* 119. 168. I have kept thy Precepts and thy Testimonies : for all my ways are before thee, *Psal.* 16. 8. *Gen.* 17. 1. *Matth.* 6. 4, 6. *Prov.* 3. 6. *Ezek.* 9. 9.

5. *2 Sam.* 15. 26. Behold, here am I, let him do to me as seemeth good unto him, *1 Sam.* 3. 18. *Psal.* 39. 9. *Job* 1. 21. *Matth.* 26. 39.

6. *Levit.* 19. 2. Ye shall be Holy : for I the Lord your God am Holy, *Chap.* 11. 44. *1 Per.* 1. 16. *1 Job.* 3. 3. *Matth.* 5. 8.

7. *1 John* 2. 29. If ye know that he is Righteous, ye know that every one that doth righteousness is born of him, *Chap.* 3. 7. 10. *Ezek.* 18. 5, -9.

8. *Psal.* 15. 1, 2. Lord, who shall abide in thy Tabernacle ? who shall dwell in thy holy Hill ? He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart, *Zech.* 8. 16. *Prov.* 12. 17, 19.

9. *Luke* 6. 36. Be ye therefore Merciful as your Father also is Merciful, *Eph.* 4. 32. *Col.* 3. 12. *Psal.* 112. 9. *1 John* 3. 17.

10. *Matth.* 5. 48. Be ye therefore perfect, even as your Father which is in Heaven is perfect, *Eph.* 5. 1. *Chap.* 4. 24. *2 Cor.* 3. 18.

C H A P. IX.

Of the Unity of the Godhead and the first Person in the Trinity.

1. **E**PH. 4. 6. One God and Father of all, who is above all, and through all, and in you all, *Isa.* 37. 16. *1 Tim.* 2. 5.

2. 1 *Job*. 5. 7. There are three that bear record in Heaven ; the Father, the Word, and the Holy Ghost : and these three are one, *Matth.* 28. 19. 2 *Cor.* 13. 14. 1 *Cor.* 12. 4, 5, 6. 1 *Pet.* 1. 2.

3. *Isa.* 64. 8. O Lord, thou art our Father : we are the Clay, and thou our Potter ; and we all are the Work of thy Hand, 1 *Cor.* 8. 6. 1 *Thess.* 1. 1.

4. 2 *Cor.* 1. 3. Blessed be God, even the Father of our Lord Jesus Christ, *Rom.* 15. 6, *Eph.* 1. 3. 1 *Pet.* 1. 3. *John* 14. 26.

5. *Rom.* 8. 15. Ye have received the Spirit of Adoption, whereby we cry, Abba, Father, *Eph.* 1. 5. *John* 20. 17. *Gal.* 4. 6.

6. *Mark* 14. 36. Abba, Father ; all things are possible unto thee, *Matt.* 19. 26. *Psal.* 62. 11. *Job* 42. 2.

7. *Jer.* 32. 17. Lord God, behold, thou hast made the Heaven and the Earth by thy great Power and stretched out Arm, and nothing is too hard for thee, *Gen.* 1. 1. *Acts* 4. 24. *Heb.* 11. 3. *Psal.* 33. 6, 9.

8. *Deut.* 10. 14. Beho'd the Heaven, and the Heaven of Heavens is the Lord's thy God, the Earth also, with all that therein is, *Exod.* 9. 29. *Psal.* 24. 1. 89. 11. 1 *Cor.* 10. 26.

9. *Neh.* 9. 6. Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all things that are therein, the Seas, and all that is therein, and thou Preservest them all, *Heb.* 1. 3. *Acts* 17. 28. *Matth.* 10. 29. 30.

10. *Psal.* 103. 19. The Lord hath prepared his Throne in the Heavens : and his Kingdom ruleth over all, *Psal.* 93. 1. 97. 1. 99. 1. *Eph.* 1. 11.

11. *Mal.*

11. *Mal.* 1. 6. A Son honoureth his Father, and a Servant his Master : if then I be a Father, where is mine Honour ? and if I be a Master, where is my Fear ? saith the Lord of Hosts, *John* 8. 41.

12. *Rev.* 4. 11. Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created, *Chap.* 5. 13. *Exod.* 20. 11.

13. *Isa.* 26. 4. Trust ye in the Lord for ever : for in the Lord *Jehovah* is everlasting Strength, *Psal.* 62. 7, 8. 27. 1. 3. 37. 5. *Matth.* 6. 31, 32.

C A H P. X.

Of the Necessity of Faith in Jesus, and of the Salvation procured by him.

1. *John* 6. 29. This is the Work of God, that ye believe on him whom he hath sent, *Chap.* 14. 1. 1 *Joh.* 3. 23.

2. *Joh.* 14. 6. I am the Way, and the Truth, and the Life : no Man cometh unto the Father but by me, *Chap.* 3. 18. and 8. 24. and 15. 6. *Acts* 16. 31. 1 *Joh.* 5. 12.

3. *Matt.* 1. 21. Thou shalt call his Name Jesus : for he shall save his People from their Sins, 1 *Tim.* 1. 15. 1 *Tim.* 4. 10. 1 *Joh.* 4. 14.

4. *Col.* 1. 14. In whom we have Redemption through his Blood, even the Forgiveness of Sins, *Matth.* 26. 28. *Acts* 10. 43.

5. 2 *Cor.* 5. 18. God hath reconciled us to himself by Jesus Christ, *verse* 19, 20. *Rom.* 5. 10. *Col.* 1. 20, 21, 22.

D 3.

6. *Tit.*

6. *Tit.* 2. 14. Who gave himself for us, that he might Redeem us from all Iniquity, and Purifie unto himself a peculiar People, zealous of good Works : *verse* 11, 12, 13. *Eph.* 2. 10. 2 *Pet.* 1. 4---8.

7. *Rom.* 6. 22, 23. Being made free from Sin, and become Servants to God, ye have your fruit unto Holiness, and the end everlasting Life. For the Wages of Sin is Death : but the gift of God is Eternal Life, through Jesus Christ our Lord, *Joh.* 10. 10. 28. 1 *Pet.* 1. 3, 4. 1 *Joh.* 2. 25.

8. *Heb.* 5. 9. He became the Author of Eternal Salvation unto all them that obey him, *Isai.* 55. 3.

C H A P. XI.

Of Jesus being the Christ.

1. *Joh.* 1. 41. We have found the *Messias*, which is, being interpreted, the Christ, *Joh.* 4. 25.

2. *Acts* 10. 38. God Anointed Jesus of *Nazareth* with the Holy Ghost, and with Power, *Chap.* 4. 27. *Luke* 4. 18. *Joh.* 3. 34.

3. *Acts* 17. 3. This Jesus whom I Preach to you is Christ, *Chap.* 2. 36. 9. 22. *Matth.* 16. 16. *Joh.* 6. 69. 1 *Joh.* 5. 1.

4. *Acts* 28. 23. He expounded and testified the Kingdom of God, perswading them concerning Jesus, both out of the Law of *Moses*, and out of the Prophets, from Morning, till Evening, *Chap.* 26. 6. *Luke* 24. 25---27. *Joh.* 1. 45. *Gen.* 3. 15.

3. 15. and 22. 18. and 26. 4. and 49. 10.
Deut. 18. 15. *Psal.* 16. 8---10. *Psal.* 22. through,
and 132. 11. *Isa.* 4. 2. and 7. 14. and 9. 6. and
40. 10. *Jer.* 23. 5. and 33. 14. *Ezek.* 34. 23. and
37. 24. *Dan.* 9. 24. *Mic.* 7. 20. *Hag.* 2. 7. *Mal.*
3. 1, &c.

5. *Matth.* 3. 17. Lo, a Voice from Heaven,
saying, This is my beloved Son, in whom I am
well pleased, *Matth.* 17. 5. 2 *Pet.* 1. 17, 18:
John 12. 28. 5. 32. *John* 8. 14---18:

6 *John* 1. 19 *John* seeth Jesus coming unto
him, and saith, behold, the Lamb of God, which
taketh away the sins of the World, *verse* 6. 15.
30, &c. *Matth.* 3. 11. *John* 3. 26, &c. *John* 5. 33.
Luke 2. 25---38.

7. *John* 5. 36. I have greater Witnels than
that of *John*: For the Works which the Father
hath given me to finish, the same Works that I
do, bear Witness of me, that the Father hath sent
me, *John* 10. 25. 37, 38. *Chap.* 15. 24. *Matth.*
11. 4. 5.

C H A P. XII.

Of the Offices of Christ.

I. **M** *Atth.* 21. 11. This is Jesus, the Prophet
of Nazareth of Galilee. *Joh.* 6. 14.

2. *Luke* 4. 18, 19. The Spirit of the Lord is
upon me, because he hath anointed me to Preach
the Gospel to the Poor, he hath sent me to heal
the broken Hearted, to Preach deliverance to the
Captives, and recovering of Sight to the Blind,

to set at liberty them that are Bruised, to Preach the acceptable Year of the Lord, *verse 32. Matth. 7. 28, 29. Mark 6. 2. John 15. 15. Heb. 1. 1, 2.*

3. *Heb. 5. 10.* Called of God an High-Priest after the order of *Melchizedec, verse 6. Psal. 110.*

4. *Heb. 7. 17. Heb. 3. 1. Chap. 8. 1.*

4. *Heb. 9. 27.* Now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself, *Chap. 2. 17. Rom. 5. 11. Eph. 5. 2.*

5. *Heb. 7. 25.* He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them, *verse 26, 27, 28. Rom. 8. 34.*

6. *Heb. 1. 8.* Unto the Son he saith, Thy Throne, O God, is forever and ever; a Sceptre of Righteousness, is the Sceptre of thy Kingdom, *Psal. 2. 6. Matth. 2. 2. Dan. 7. 13, 14. Luke 1. 33. Rev. 17. 14. John 12. 15. John 18. 36, 37.*

7. *Matt. 28. 18.* And Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth, *Isa. 9. 7. Eph. 1. 22. Matt. 16. 18.*

8. *1 Cor. 15. 25.* He must Reign, till he hath put all Enemies under his Feet, *verse 26. Rev. 20. 14. 1 John 3. 8.*

9. *Rev. 22. 12.* Behold, I come quickly; and my Reward is with me, to give every Man according as his Works shall be, *1 Cor. 3. 8. Gal. 6. 5. Eph. 6. 8.*

10. *Acts 3. 22, 23.* For *Moses* truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you. And it shall come

to

to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People, *Deut.* 18. 18. *Acts.* 7. 37. *Heb.* 2. 1, 2, 3. *Chap.* 12. 25.

11. *Heb.* 9. 14. How much more shall the Blood of Christ, Who through the Eternal Spirit, offered himself without Spot to God, Purge your Conscience from dead Works to serve the Living God? *Chap.* 10. 29.

12. *Luke* 19. 27. Those mine Enemies, which would not that I should Reign over them, bring hither and Slay them before me, *Psal.* 110. 2, 3.

C H A P. XIII.

Of the Divine Nature of Jesus Christ.

1. **C** O L. 2. 9. In him dwelleth all the Fulness of the Godhead bodily, *Chap.* 1. 19. *John* 1. 14.

2. *John* 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not Perish, but have Everlasting Life, *John* 1. 18. 1 *John* 4. 9.

3. *Heb.* 1. 5. Unto which of the Angels, said he, at any time, Thou art my Son, this day have I begotten thee? *verse* 4. *Eph.* 1. 21. *Phil.* 2. 9, 10. *Isa.* 53. 8.

4. *John* 10. 30. I and my Father are one, *Chap.* 17. 11, 22. *Chap.* 5. 18. and 10. 33.

5. *John* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was
E 5
God,

God, *Chap.* 20. 28. *Acts* 20. 28. *Rom.* 9. 5. *1 Tim.* 3. 16. *Matth.* 1. 23.

6. *Heb.* 1. 3. The Brightness of his Glory, and the expresse Image of his Person, *2 Cor.* 4. 4. *Phil.* 2. 6. *Col.* 1. 15.

7. *John* 21. 17. Lord, thou knowest all things, *Chap.* 2. 25. *Matth.* 18. 20. *Heb.* 13. 8. *Rev.* 1. 8, 17. *John* 3. 26.

8. *Col.* 1. 16, 17. All things were Created by him, and for him. And he is before all things, and by him all things consist, *John* 1. 3. and 5. 17. and 6. 40. and 5. 21. and 15. 26. *Heb.* 1. 3.

9. *Acts* 7. 59. And they Stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit, *John* 14. 1. *Phil.* 2. 10. *Heb.* 1. 6. *Eph.* 3. 14.

10. *John* 5. 23. All Men should Honour the Son, even as they Honour the Father, *Rev.* 5. 13.

11. *Acts* 2. 36. God hath made that same Jesus whom ye have Crucified, both Lord and Christ, *1 Cor.* 8. 6. *Phil.* 2. 11. *Tit.* 2. 14. *1 Pet.* 1. 18.

12. *John* 13. 13, 14. Ye call me Master, and Lord : and ye say well ; for so I am. If I then your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet, *verse* 15, 16.

13. *Luke* 6. 46. Why call ye me Lord, Lord, and do not the things which I say? *Matth.* 7. 21. *1 Cor.* 6. 20.

CHAP.

C H A P. XIV.

Of the Incarnation and Birth of the Son of God.

1. **G**AL. 4. 4, 5. When the fulness of time was come, God sent forth his Son made of a Woman, made under the Law; to Redeem them that were under the Law, that we might receive the Adoption of Sons, *Heb. 2. 17. verse 9. 14, 15.*

2. *John 1. 14.* The Word was made Flesh, and dwelt among us, *Heb. 2. 16. Gen. 3. 15. Rom. 9. 5. 1 Tim. 3. 16. and 2. 5. 1 Cor. 15. 47.*

3. *Matth. 1. 22, 23.* All this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, *Isa. 7. 14. Matth. 1. 18. Luke 2. 34.*

4. *Luke 1. 26, 27.* The Angel Gabriel was sent from God-- to a Virgin espoused to a Man, whose Name was *Joseph*, of the House of *David*; and the Virgins Name was *Mary*, *Matth. 22. 24. Rom. 1. 3. Matth. 21. 9. Luke 1. 32. Acts 13. 23.*

5. *Luke 1. 35.* The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee, *Matth. 1. 20.*

6. *Luke 2. 6, 7.* The days were accomplished, that she should be delivered, and she brought forth her First-born Son, *Matth. 1. 25.*

7. *Luke 1. 35.* That Holy Thing which shall be born of thee, shall be called the Son of God, *2 Cor. 5. 21. 1 Pet. 2. 22. 1 John 3. 5.*

8. *1 John*

8. 1 *John* 1. 7. The Blood of Jesus Christ his Son cleanseth us from all Sin, *Heb.* 9. 14. 1 *Pet.* 1. 19. *Rev.* 1. 5.

9. *Luke* 2. 13, 14. And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, Glory to God in the Highest, and on Earth Peace, good Will towards Men, *v.* 10. *John* 8. 36. *Isai.* 35. 1, 2. and 42. 10. and 54. 1.

10. *Phil.* 2. 5, 6, 7, 8. Let this mind be in you; which was also in Christ Jesus: Who being in the Form of God, thought it not Robbery to be equal with God: But made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men: And being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross, 2 *Cor.* 8. 9.

11. *John* 3. 3. Except a Man be born again, he cannot see the Kingdom of God, *v.* 5, 6, 7. *Chap.* 1. 12, 13. *Rom.* 8. 9, 10.

C H A P. XV.

Of the Sufferings of Christ.

1. **A**CTS 3. 18. Those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

2. *Matth.* 26. 38. My Soul is exceeding sorrowful, even unto Death, *John* 12. 27.

3. *John*

3. *John* 19. 1, 2. Then *Pilate* therefore took Jesus, and scourged him. And the Soldiers platted a Crown of Thorns, and put it on his Head, *Matth.* 27. 26--31.

4. *Luke* 23. 14, 15. I having examined him before you, have found no fault in this Man; no, nor yet *Herod*, v. 4, 22. *Matth.* 27. 24, *John* 19. 6. 2 *Cor.* 5. 21. *Luke* 23. 41.

5. *Mark* 15. 15. *Pilate* willing to content the People, released *Barabbas* unto them, and delivered Jesus, when he had scourged him, to be crucified. *Luke* 23. 24, 25.

6. *Matth.* 27. 35. And they crucified him, *Acts* 5. 30. & 10. 33.

7. *Heb.* 12. 2. Who for the Joy that was set before him, endured the Cross, despising the shame, *Psal.* 22. 16. *John* 20. 25. *Matth.* 27. 38, 39. *Luke* 23. 39.

8. *Luke* 23. 46. And when Jesus had cried with a loud Voice, he said, Father, into thy hands I commend my Spirit: And having said thus, he gave up the Ghost, *Matth.* 27. 50. *Mark* 15. 37. *John* 19. 30.

9. *Gal.* 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree, *Deut.* 21. 33. *Rom.* 8. 3.

10. *Heb.* 10. 12. This Man offered one Sacrifice for Sins, v. 8, 9, 10, 11. 1 *Cor.* 5. 7. & 15. 3.

11. 1 *Tim.* 2. 6. Who gave himself a Ransom for all, *Matth.* 20. 28. 1 *John* 2. 1, 2. *Heb.* 2. 9.

12. *Mark* 15. 44, 45. *Pilate*--calling unto him the Centurion, he asked him, whether he had been any while dead. And when he knew it
of

of the Centurion, he gave the Body to *Joseph*
John 19. 33, 34.

13. *Matth.* 27. 59; 60. And when *Joseph* had taken the Body, he wrapped it in a clean linnen cloth, and laid it in his own new Tomb, which he had hewn out of the Rock, and he rolled a great Stone to the door of the Sepulchre, and departed, *John* 19. 39, 42. *1 Cor.* 15. 4.

14. *Acts* 2. 25. 27. *David* speaketh concerning him, --- Thou wilt not leave my Soul in Hell; *Psal.* 16. 10. *Luke* 23. 43. *1 Pet.* 3. 19.

C H A P. XVI.

The Practical Improvement of the Fourth Article.

1. **P**ET. 2. 24. Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness: by whose Stripes ye were healed, *Rom.* 6. 6, 10; 11. *Gal.* 2. 20. *Luke* 23. 33. *Tit.* 2. 14. *1 Pet.* 4. 1, 2.

2. *2 Cor.* 5. 14, 15. The love of Christ constraineth us, because we thus judge, -- that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, *Rom.* 14. 7, 8. *1 Cor.* 6. 20. *1 Thess.* 5. 10. *Rom.* 5. 8. & 11. 13.

3. *Gal.* 6. 14. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World, *1 Cor.* 1. 23, 24. Chap. 2. 2.

4. *Rom.*

4. *Rom. 8. 34.* Who is he that condemneth? it is Christ that died, *v. 35, 39. Chap. 4. 25.*

5. *Rom. 8. 32.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Matth. 6. 33. 2 Pet. 1. 3.*

6. *Heb. 2. 10.* It became him, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings, *Chap. 5. 8, 9. Phil. 2. 8. 1 Pet. 4. 1. Matth. 16. 24.*

7. *1 Pet. 2. 21, 22, 23.* Christ suffered for us, leaving us an example, that ye should follow his steps: Who did no Sin, neither was Guile found in his mouth: Who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously, *Matth. 27. 39. John 8, 48, 49. & 18. 22, 23. Isai. 53. 7.*

8. *Luke 22. 42.* Father, if thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done, *John 12. 27. & 5. 30. & 6. 38.*

9. *John 15. 12, 13.* This is my Commandment, that ye love one another, as I have loved you. Greater Love hath no Man than this, that a Man lay down his Life for his Friends, *Chap. 13. 34. 1 John 3. 16. & 4. 11. Eph. 5. 2. 1 Thess. 4. 9.*

C H A P. XVII.

Of the Resurrection of Christ.

1. *John 10. 17, 18.* Therefore doth my Father love me, because I lay down my Life, that

I might take it again. No Man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father, *Chap. 2. 19.*

2. *Acts 2. 23, 24.* Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up having loosed the pains of Death: Because it was not possible that he should be holden of it.

3. *1 Cor. 15. 4.* He rose again the third Day according to the Scriptures, *Psal. 16. 10. Matth. 12. 40-16. 21. Acts 2. 31, & 13. 34, -37. Luke 23. 46.*

4. *Luke 24. 39,* Behold my hands, and my feet, that it is I my self, *John 20. 20, 27. Rev. 1. 18.*

5. *Rom. 6. 9.* Christ being raised from the dead, dieth no more; Death hath no more dominion over him, *Rev. 1. 18. & 4. 9, 10. 1 Cor. 15. 55, 57.*

6. *Rom. 1. 4,* Declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead, *1 Cor. 15. 17.*

7. *Luke 24. 1, 2, 3.* Upon the first day of the week, very early in the morning, they came to the Sepulchre.---And they found the Stone rolled away from the Sepulchre. And they entred in, and found not the Body of the Lord Jesus, *v. 12. Matth. 28. 2. Mark 16. 4. John 20. 1, -8.*

8. *Luke 24. 23.* And when they found not his Body, they came, saying, that they had also seen a Vision of Angels, which said that he was alive, *v. 4, -7. Matth. 28. 5, 6, 7. Mark 16. 5, 6, 7.*

9. *Matth.*

9. *Matth.* 28. 11. Some of the Watch came into the City, and shewed unto the Chief Priests all the things that were done, *v.* 2, 3, 4, 11, 12, 13, 14. *Acts* 9. 4, 5. & 22. 8. *1 Cor.* 15. 8, 9.

10. *1 Cor.* 15. 5, 6. He was seen of *Cephas*, then of the Twelve. After that he was seen of above five hundred Brethren at once, *Acts* 1. 8. 22. & 2. 32. & 3. 15. & 5. 32. & 13. 31.

11. *Acts* 10. 40, 41. Him God raised up the third Day, and shewed him openly, not to all the People, but unto Witnesses, chosen before of God, even unto us, who did eat and drink with him after he rose from the Dead, *Chap.* 1. 3. *Matth.* 28. 9. *Mark* 16. 9. and *John* 20. 18. *Mark* 16. 12. and *Luke* 24. 13, -31. *Mark* 16. 14. and *Luke* 24. 36, -43. with *John* 20. 19, 20. *John* 20. 26, 27, 28. *John* 21. 1, -14. *1 John* 1. 1, 2, 3. *Acts* 7. 56.

12. *Acts* 2. 32, 33. This Jesus hath God raised up--- Therefore being by the Right Hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear, *Luke* 24. 49. *Acts* 1. 4, 5.

13. *Acts* 4. 10. Be it known unto you all, and to all the People of *Israel*, that by the Name of Jesus Christ of *Nazareth*, whom ye crucified, whom God raised from the dead, even by him doth this Man stand here before you whole, *v.* 33. *Chap.* 3. 16. and 5. 12, 15, 16. *John* 14. 12.

14. *Rev.* 20. 4. I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, *Chap.* 1. 9. and 6. 9.

15. *Rom.* 4. 25. He was delivered for our Offences, and was raised again for our Justification, *Chap.* 8. 34.

16. *1 Cor.* 15. 20. Now is Christ risen from the dead, and become the first fruits of them that slept. *v.* 21, 22, 23, &c. *1 Theff.* 4. 14. *Col.* 1. 18. *Rev.* 1. 5. *1 Pet.* 1. 3, 4. *Rom.* 8. 11.

17. *Rom.* 6. 4. We are buried with him by Baptism unto Death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of Life, *v.* 10, 11. *Rev.* 20. 6.

18. *Psal.* 118. 24. This is the day which the Lord hath made: We will rejoice and be glad in it, *Mark* 16. 9. *2 Tim.* 2. 8. *Rev.* 1. 10. *Acts* 20. 7. *1 Cor.* 16. 2.

C H A P. XVIII.

Of the Ascension of Jesus Christ.

T. **A**CTS 1. 2, 3. He was taken up, after that he through the Holy Ghost had given Commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God, *Mat.* 28. 19, 20. *Mark* 16. 15, 18. *Luke* 24. 44, 49. *John* 20. 21, 22, 23. and 21. 15, 17.

2. *Acts* 1. 9, 10. And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight. And

And---they looked stedfastly toward Heaven, as he went up, *Luke* 24. 51.

3. *Mark* 16. 19. He was received up into Heaven, and sat on the right hand of God, *Luke* 20. 42. *Acts* 2. 33. and 7. 55, 56.

4. *Heb.* 10. 12. This Man after he had offered one Sacrifice for Sins, for ever sat down on the Right Hand of God, *Chap.* 7. 3. *Psal.* 110. 4.

5. *Phil.* 2. 9, 10, 11. Wherefore God also hath highly exalted him, and given him a Name which is above every Name: That at the Name of JESUS every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father, *Heb.* 1. 3, 4. and 7. 26. and 8. 1. *John* 5. 17. *Rom.* 14. 9.

6. *Eph.* 1. 20, 21, 22. When he raised Christ from the dead, he set him at his own Right Hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come: And hath put all things under his feet, and gave him to be the Head over all things to the Church, *Matth.* 26. 64. *Acts* 2. 34, 35. *1 Pet.* 3. 22. *Col.* 2. 10. *Acts* 5. 31.

7. *Heb.* 9. 24. Christ is--entered-- into Heaven it self, to appear in the Presence of God for us, *Rom.* 8. 34. *1 Tim.* 2. 5. *1 John* 2. 1. *John* 16. 26.

8. *John* 16. 7. It is expedient for you that I go away: For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, *Chap.* 14. 16, 17.

9. *John*

9. *John* 14. 2. In my Father's House are many Mansions; if it were not so I would have told you: I go to prepare a Place for you, *v.* 3. *Heb.* 6. 20. *Eph.* 2. 5, 6. *John* 17. 24.

10. *1 Pe.* 4. 17. What shall be the end of them that obey not the Gospel of God, *2 Cor.* 10. 5. *2 Theff.* 1. 8.

11. *John* 14. 1. Let not your heart be troubled: ye believe in God, believe also in me, *Heb.* 7. 25.

12. *John* 14. 13, 14, 16, 17. Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, *John* 16. 23, 24, 26. *Matth.* 7. 7, 11.

13. *Col.* 3. 1, 2. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your Affection on things above, not on things on the Earth, *Matth.* 6. 20, 33. and 13. 44, 45, 46. *2 Cor.* 5. 12:

14. *Mat.* 25. 10. They that were ready went in with him to the Marriage, *Mark* 10. 40. *Heb.* 12. 14.

C H A P. XIX.

Of Christ's coming to Judgment.

1. **H**EB. 9. 27. It is appointed unto all Men once to die, but after this the Judgment, *Jude* 6.

2. *2 Cor.*

2. 2 Cor. 5. 10. We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad, *Acts* 10. 42. *Matth.* 16. 27. *John* 5. 22, 27. *Rom.* 14. 10.

3. *Acts* 1. 11. This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven, *Mat.* 24. 30, 31. *Luke* 21. 27. 1 *Thess.* 1. 10.

4. 1 *Thess.* 4. 16. The Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel, and the Trump of God, *Jude* 14. *Rev.* 1. 7.

5. *Luke* 9. 26. The Son of Man shall come in his own Glory, and in his Fathers, and of the holy Angels, *Matth.* 25. 31. 2 *Thess.* 1. 10.

6. 2 *Tim.* 4. 1. The Lord Jesus Christ shall judge the Quick and the Dead, at his appearing, and his Kingdom, 1 *Thess.* 4. 16, 17. 1 *Pet.* 4. 5. *Acts* 10. 42.

7. *Eccles.* 12. 14. God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil, *Chap.* 11. 9. 1 *Cor.* 4. 5. *Matth.* 12. 36. *Rom.* 2. 16. *Rev.* 20. 12. *Luke* 12. 2.

8. *Acts* 17. 31. He hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained, *Jer.* 32. 19. *Rom.* 2. 11. 1 *Pet.* 1. 17. 2 *Cor.* 9. 6. *Luke* 12. 47, 48.

9. *Matth.* 25. 24. Then shall the King say unto them on his Right Hand, Come, ye blessed of my Father, Inherit the Kingdom prepared for you,

you, from the Foundation of the World, *Chap.*
20. 23.

10. *Matth.* 25. 41. Then shall he say unto them on the Left Hand, depart from me, ye cursed, into Everlasting Fire, prepared for the Devil and his Angels, *Chap.* 7. 23. *Luke* 13. 27. 2 *Theff.* 1. 9. 2 *Pet.* 3. 7.

11. 2 *Pet.* 3. 11, 12. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in all Holy Conversation and Godliness, Looking for, and Hastning unto the Coming of the day of God, *verse* 14. *Luke* 12. 35, 36. *Tit.* 2. 11, 12, 13. 1 *Pet.* 1. 17.

12. *Matth.* 25. 13. Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh, *Chap.* 24. 42---51. *Mark* 13. 32---37. *Luke* 12. 35--40. *Luke* 21. 34, 35, 36. *Rev.* 3. 3.

C H A P. XX.

Of the third Person in the Trinity, God the Holy Ghost.

1. **A**CTS 5. 3, 4. Peter said unto *Ananias*, why hath Satan filled thine Heart to lie to the Holy Ghost?--- Thou hast not lied unto Men, but unto God, 1 *Cor.* 3. 16. 2 *Tim.* 3. 16. with 2 *Pet.* 1. 21.

2. 1 *Cor.* 2. 10. The Spirit searcheth all things, yea, the deep things of God, *verse* 11. 1 *Cor.* 6. 19. *Heb.* 9. 14. *Psal.* 139. 7.

3. *Job*

3. *Job* 26. 13. By his Spirit he garnished the Heavens, *Gen.* 1. 2. *Psal.* 33. 6. and 104. 30. *John* 16. 13. *Matth.* 1. 18, 20. *Acts* 15. 28.

4. *Matth.* 28. 19. Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, *1 John* 5. 7. *1 Theff.* 3. 11, 12, 13.

5. *Matth.* 12. 31. The Blasphemy against the Holy Ghost, shall not be forgiven unto Men, *verse* 32. *Luke.* 12. 10. *1 John* 5. 16.

6. *Matth.* 3. 16, 17. Jesus, when he was Baptized, went up strait way out of the Water : and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, laying, This is my beloved Son, in whom I am well pleased, *Isa.* 11. 2. and 42. 1. proved also from

7. *John* 15. 26. When the Comforter is come, whom I shall send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testifie of me, *Chap.* 16. 7, 13, 14, 15. *Matth.* 10. 20. with *Rom.* 8. 9. *Gal.* 4. 6. *1 Pet.* 1. 11.

8. *Rom.* 15. 16. Sanctified by the Holy Ghost, *Rom.* 1. 4. and 5. 5. *Tit.* 3. 5, 6. *1 Pet.* 1. 2, 22.

9. *John* 6. 63. It is the Spirit that quickneth, *Rom.* 8. 11. *1 Cor.* 12. 13. *Eph.* 3. 16. *2 Cor.* 1. 21, 22. *Eph.* 1. 13, 14.

10. *2 Pet.* 1. 21. Prophecie came not in old time by the will of Man : but Holy Men of God spake, as they were moved by the Holy Ghost, *1 Pet.* 1. 11. *Acts* 28. 25. *Heb.* 3. 7.

11. *2 Tim.*

11. 2 *Tim.* 3. 16. All Scripture is given by Inspiration of God, *Matth.* 10. 20. *John* 14. 26. *Eph.* 1. 17. 1 *John* 2. 20, 27.

12. 1 *Cor.* 12. 11. All these worketh that one and the self-same Spirit, dividing to every Man severally as he will, *verse* 4---10. *Mark* 16. 17, 18. *Acts* 5. 12---16.

13. *Eph.* 4. 11, 12. He gave some, Apostles: and some Evangelists: and some, Pastors and Teachers; For the perfecting of the Saints, for the Works of the Ministry, for the Edifying of the Body of Christ, 1 *Cor.* 12. 28. *Acts* 2. 3, 4. and 20. 28. *John* 20. 21, 22. *Tit.* 15. *Matt.* 28. 20. 2 *Tim.* 1. 14. and 2. 2. *Acts* 13. 2, 4. *Rom.* 10. 15. *Heb.* 5. 4.

C H A P. XXI.

Of the Duties arising from the Belief in God the Holy Ghost.

1. 2 **C**OR. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. *Amen.* See *Ch.* 20. n. 4.

2. *Rom.* 8. 13, 14. If ye Live after the Flesh, ye shall Die: but if ye through the Spirit do mortifie the deeds of the Body, ye shall Live. For as many as are led by the Spirit of God, they are the Sons of God, *verse* 9. *Gal.* 5. 16, 25.

3. *Rev.* 3. 20. Behold, I stand at the Door, and Knock: if any Man hear my Voice, and open the Door, I will come in to him, and will Sup with him, and he with me, *Luke* 8. 18.

4. *Phil.*

4. *Phil.* 2. 12, 13. Work out your own Salvation with fear and trembling. For it is God which worketh in you, both to Will and to Do of this good Pleasure, *Heb.* 13. 21. *Rom.* 6. 13, 14. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6.

5. 1 *Theff.* 5. 19. Quench not the Spirit, *Matth.* 13. 12. *Eph.* 4. 30. *Ysa.* 63. 10.

6. *Heb.* 10. 28, 29. He that despised *Moses* Law, died without Mercy, under two or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified, an unholy thing, and hath done despite unto the Spirit of Grace, *verse* 26, 27. *Chap.* 2, 3. and 6. 4. and 12. 25. 2 *Pet.* 2. 20, 21.

7. *Mark* 3. 29, 30. He that shall Blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of Eternal Damnation. Because they said, He hath an unclean Spirit. See *Chap.* 20. N. 5.

C H A P. XXII.

Of the Church of Christ, and the Communion of its Members.

1. **R**om. 12. 4, 5, As we have many Members in one Body, and all Members have not the same Office: So, we being many, are one Body in Christ, and every one Members one of another, 1 *Cor.* 12, 12. 13, 20, 27, *Gal.* 3, 28, *Eph.* 4. 4, 5, 6, **E** 2. *Matth.*

2. *Matth.* 16. 18. Upon this Rock I will build my Church: and the Gates of Hell shall not prevail against it, *Chap.* 28. 20.

3. *1 Pet.* 2. 9. Ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, *Exod.* 19. 5, 6. *Isa.* 41. 8, 9. *Psal.* 135. 4. *Deut.* 7. 6. and 28. 9.

4. *Jude* v. 20. Build up your selves on your most Holy Faith, *1 Tim.* 6. 3. and 3. 16. *Tit.*

5. *Eph.* 5. 25, 26, 27, Christ loved the Church, and gave himself for it: That he might Sanctifie and Cleanse it with the Washing of Water, by the Word, That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy, and without Blemish, *1 Thess.* 4. 7. *Acts* 26. 18. 2 *Tim.* 1. 9.

6. *Mark* 16. 15. Go ye into all the World, and Preach the Gospel to every Creature, *Matth.* 28. 19. *Col.* 1. 23. *Rom.* 1. 16. and 10. 4, 18. *Acts* 2. 21.

7. *Acts* 10. 35. In every Nation, he that feareth him, and worketh Righteousness, is accepted with him, *Chap.* 2. 39. *1 Cor.* 1. 2. *Luke* 13. 29.

8. *Rom.* 1. 7. To all that be in Rome, beloved of God, called to be Saints, *Chap.* 15. 25, 26, 31. *Eph.* 1. 1. *Phil.* 1. 1. *Col.* 1. 4.

9. *1 John* 1. 3. That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ, *John* 17. 21.

10. *Acts*

10. *Acts* 2. 42. They continued stedfastly in the Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers, *verse* 1. 46. *Chap.* 4. 32. *Rom.* 15. 5, 6. *Heb.* 10. 25. *Matth.* 18. 19, 20.

11. *1 Cor.* 12. 25, 26. The Members should have the same care one for another. And whether one Member suffer, all the Members suffer with it: or one Member be honoured, all the Members rejoice with it, *Rom.* 12. 13, 15. *Gal.* 6. 2, 10. *Phil.* 4. 14. *1 Tim.* 6. 18. *Heb.* 13. 3, 16.

12. *Eph.* 1. 4. He hath chosen us in him,----- that we should be Holy and without blame before him in Love, *Col.* 1. 21, 22.

13. *Eph.* 4. 3. Endeavouring to keep the Unity of the Spirit, in the bond of Peace, *1 Cor.* 1. 10, 11, 12, 13. *Phil.* 2. 1, 2. and 3. 16.

14. *Jude ver.* 17, 18, 19. Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ: How they told you there should be Mockers in the last time, who should walk after their own ungodly Lusts: These be they who Separate themselves, Sensual, having not the Spirit, *Rom.* 16. 17, 18. *1 Cor.* 3. 3, 4.

15. *Acts* 2. 47. The Lord added to the Church daily, such as should be saved, *John* 15. 4, 5.

C H A P. XXIII.

Of the Remission of Sins, the Resurrection of the Dead, and the Life of the World to come.

1. **A**CTS 13. 38. Be it known unto you, Men and Brethren, that through this Man is preached unto you Forgiveness of Sins, *verse 39.* Eph. 1. 7. and 4. 32. Heb. 10. 17. Rom. 4. 7. Luke 1. 77.

2. *Acts 10: 43.* To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins, *Acts 26. 18. Rom. 5. 1.*

3. *Acts 3. 19.* Repent ye,-- and be Converted, that your Sins may be blotted out, *Chap. 5. 31. and 17. 30. Luke 24. 47.*

4. *Acts 2. 38.* Repent, and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, *Chap. 22. 16. Eph. 5. 26. Mark. 1. 4.*

5. *1 John 1. 9.* If we confess our Sins, he is faithful, and just to forgive us our Sins, and to cleanse us from all Unrighteousness, *Isa. 55. 7. Ezek. 18. 30. and 33. 11. Prov. 28, 13. Luke 15. 7. Rom. 2. 4.*

6. *Matth. 18. 3.* Except ye be Converted and become as little Children, ye shall in no case enter into the Kingdom of Heaven.

7. *Acts 24. 15.* And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and

and Unjust, *Chap.* 23. 6, 8. *Phil.* 3. 20, 21. *1 Cor.* 15. through, *Job* 19. 25, 26. *Acts* 24. 21. *1 Theff.* 4. 16, 17. *2 Tim.* 2. 18. *John* 11. 24. *John* 6. 39.

8. *1 Cor.* 6. 14. God hath both Raised up the Lord, and will also Raise up us by his own Power, *Matth.* 22. 29. *Acts* 26. 8. *Rom.* 8. 11. *Luke* 7. 12, 14, 15. *John* 11. 39, 43, 44.

9. *John* 5. 28, 29. The hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done Good, to the Resurrection of Life; and they that have done Evil, to the Resurrection of Damnation, *Dan.* 12. 2. *Matth.* 13. 41, 42, 43. *Rom.* 2. 6--10.

10. *Matth.* 25. 46. These shall go away into Everlasting Punishment, *verse* 41. and *Matth.* 3. 12. and 18. 8. *Mark* 9. 43, 44. *Rev.* 14. 11. and 20. 10. *2 Theff.* 1. 8, 9.

11. *Matth.* 25. 46. But the Righteous into Life Eternal, *Psal.* 16. 11. *Luke* 16. 9. and 20. 36. *John* 8. 51. and 11. 26. *Rom.* 6. 23. *2 Cor.* 4. 17. and 5. 1. *2 Tim.* 1. 10. *Heb.* 5. 9. and 9. 15. *1 Pet.* 1. 3, 4. *2 Pet.* 1. 11. *Rev.* 21. 4.

12. *1 Cor.* 15. 58. Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord, *Gal.* 6. 9. *Heb.* 6. 10. *Matth.* 10. 42.

13. *Luke* 13. 3. Except ye Repent, ye shall-- Perish, *2 Cor.* 5. 14. *Matth.* 7. 23. *Heb.* 10. 31. *Psal.* 11. 6.

C H A P. XXIV.

*Of the Offices or Operations of each Person in
the Blessed Trinity.*

1. **1 COR.** 8. 6. To us there is but one God, the Father, of whom are all things, and we in him, *Acts* 17. 24.

2. **1 Pet.** 1. 18, 19. Ye know that ye were not redeemed with corruptible things, as Silver and Gold--- But with the precious Blood of Christ, as of a Lamb without blemish, and without spot, *Gal.* 3. 13. *Eph.* 1. 8.

3. **1 Cor.** 6. 11. Ye are washed,-- ye are sanctified,-- ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God, *Rom.* 15. 16.

4. *Heb.* 2. 16. He took not on him the Nature of Angels; but he took on him the Seed of Abraham.

5. **1 Pet.** 5. 13. The Church which is at Babylon, elected together with you, *Chap.* 2. 9. **2 Pet.** 1. 10. *Col.* 3. 12. *Tit.* 1. 1.

6. **1 John** 2. 2. He is the Propitiation for our Sins: and not for ours only, but also for the Sins of the whole World, **1 Tim.** 2. 6. *Heb.* 2. 9.

7. *Rom.* 14. 15. Destroy not him with thy Meat, for whom Christ died, **1 Cor.** 8. 11.

8. *Acts* 2. 38. Be baptized---and ye shall receive the Gift of the Holy Ghost, *Tit.* 3. 5, 6.

9. *Rom.* 5. 5. The love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us, **2 Thess.** 2. 13.

C H A P. XXV.

Of the number of the Commandments, and the
Motives to Obedience contained in the
Preface:

1. **D**EUT. 4. 13. He declared unto you his
Covenant, which he commanded you
to perform, even ten Commandments, and he
wrote them upon two Tables of Stone, *Exod.* 31.
18. and 34. 28. *Deut.* 9. 19.

2. *Matth.* 22. 37, 38, 39, 40. Jesus said unto
him, Thou shalt love the Lord thy God with all
thy Heart, and with all thy Soul, and with all
thy Mind. This is the first and great Command-
ment: And the second is like unto it, Thou shalt
love thy Neighbour as thy self. On these two
Commandments hang all the Law and the Pro-
phets.

3. *Deut.* 6. 1, 2. These are the Commandments;
the Statutes, and the Judgments, which the Lord
your God commanded to teach you,-- That thou
mightest fear the Lord thy God, to keep all his
Statutes, and his Commandments which I com-
mand thee; Thou, and thy Son, and thy Son's
Son, all the days of thy Life, *Chap.* 5. 3.

4. *Levit.* 19. 37. Ye shall observe all my Sta-
tures, and all my Judgments, and do them: I
am the Lord.

5. *Deut.* 26. 17, 18. Thou hast avouched the
Lord this Day to be thy God, and to walk in all
his Ways, and to keep his Statutes, and his Com-
mandments, and his Judgments, and to hearken

unto his Voice. And the Lord hath avouched thee this Day to be his peculiar People, as he hath promised thee, and that thou shouldest keep all his Commandments, *Deut. 7. 6. and 14. 2.*

6. *Jer. 11. 3, 4.* Cursed be the Man that obeyeth not the words of this Covenant, which I commanded your Fathers, in the day that I brought them forth out of the Land of *Egypt*, from the Iron Furnace, saying, Obey my Voice, and do according to all which I command you: So shall ye be my People, and I will be your God, *Deut. 4. 20.*

7. *Tit. 2. 11, 12.* The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World, *Mic. 6. 8.*

8. *Rom. 12. 1.* I beseech you,-- Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service, *v. 2. 1 Thess.*

4. 3.

9. *Matth. 5. 17.* Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil, *v. 18, 19. Chap. 3. 15. and 19. 11.*

10. *Rom. 2. 29.* He is a Jew, which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God, *Phil. 3. 3.*

11. *Gal. 3. 29.* If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise, *Rom. 4. 11, 18. Eph. 3. 6.*

12. *Heb.*

12. *Heb.* 8. 6. He is the Mediator of a better Covenant, which was established upon better Promises, *Chap.* 7. 22.

13. *Col.* 1. 13. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his Dear Son, *Acts* 26. 18.

CHAP. XXVI. *Com.* 1.

Sins forbidden.

1. **P***PSAL.* 14. 1. The Fool hath said in his Heart, There is no God, *Psal.* 53. 1. and *Psal.* 10. 4.

2. *1 Cor.* 8. 4. There is none other God but one, *Isai.* 44. 6. *Mark* 12. 29.

3. *Rom.* 1. 25. Who changed the truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is blessed for ever, Amen. *Isai.* 44. 20. *Hab.* 2. 18, 19.

4. *Tit.* 1. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good Work reprobate, *2 Tim.* 3. 5. *Jude* 4.

Duties enjoined.

5. *Mark* 12. 32. There is one God, and there is none other but he, *Deut.* 4. 39. and 6. 4. *Eph.* 4. 6. *1 Tim.* 2. 5.

6. *John* 17. 3. This is Life eternal, that they might know thee the only true God, *2 Chron.* 15. 3, 4. *Jer.* 10. 10. *1 Cor.* 8. 6.

7. *Matth.* 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve, *Deut.* 10. 20. *1 Sam.* 7. 3. *1 Thess.* 1. 9.

8. *Josh.* 23. 11. Take good heed therefore unto your selves, that ye love the Lord your God, *Deut.* 10. 12. *Luke* 10. 27. *John* 14. 15, 21.

9. *Matth.* 10. 28. Fear not them which kill the Body, but are not able to kill the Soul: But rather fear him which is able to destroy both Soul and Body in Hell, *Isaiab* 8. 13. *Prov.* 23. 17.

10. *Prov.* 3. 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding, *Psal.* 37. 3, 5. *1 Pet.* 5. 7.

11. *Acts* 5. 29. We ought to obey God rather than Men, *Chap.* 4. 19. *Exod.* 1. 17.

C H A P. XXVII. Com. 2.

Sins forbidden.

1. **C**OR. 10. 14. Flee from Idolatry, *1 John* 5. 21. *Rev.* 22. 15.

2. *Isaiab* 40. 18. To whom will ye liken God? or what likeness will ye compare unto him? *v.* 25. *Psal.* 89. 6.

3. *Acts* 17. 29. Forasmuch as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art or Man's Device, *Rom.* 1. 20.

4. *Levit.*

4. *Levit. 26. 1.* Ye shall make you no Idols; nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of Stone in your Land, to bow down unto it: For I am the Lord your God, *Deut. 16. 22,* and *27. 15.* *1 John 5. 21.*

5. *Rev. 22. 8, 9.* When I had heard and seen, I fell down to worship before the Feet of the Angel, which shewed me these things. Then saith he unto me, See thou do it not: for I am thy Fellow-Servant,--- worship God, *Chap. 19. 10.*

6. *Rom. 1. 21.* When they knew God, they glorified him not as God, *Matth. 15. 8, 9.* *Col. 2. 18.*

Duties enjoyned.

7. *John 4. 24.* God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, *2 Cor. 3. 17.* *Phil. 3. 3.*

8. *Psal. 95. 6.* O come let us worship and bow down: let us kneel before the Lord our Maker, *Rom. 12. 1.* *1 Cor. 6. 20.* *Luke 22. 41.*

9. *Matth. 5. 16.* Let your Light so shine before Men, that they may see your good Works, and glorifie your Father, which is in Heaven, *1 Cor. 10. 31.* *1 Pet. 2. 12.*

C H A P. XXVIII. Com. 3.

Sins forbidden.

1. **L**EVIT. 19. 12. Ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God, Chap. 6. 3. Num. 30. 2.

Psal. 24. 4.

2. *Matth. 5. 34, 35, 36, 37.* I say unto you, Swear not at all; neither by Heaven, for it is God's Throne: Nor by the Earth, for it is his Footstool: neither by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy Head; because thou canst not make one hair white or black. But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these, cometh of evil, *James 5. 12.*

3. *Levit. 24. 16.* He that blasphemeth the Name of the Lord, shall surely be put to death, *Psal. 74. 18. Luke 22. 65. Rev. 16. 11.*

5. *Matth. 21. 13.* It is written, my House shall be called the House of Prayer, but ye have made it a Den of Thieves, *Jer. 7. 11. Levit. 22. 2.*

5. *Rom. 2. 24.* The Name of God is blasphemed among the Gentiles, through you, *Isaiah 52. 5. Ezek. 36. 20, 23. James 2. 7.*

Duties enjoined.

6. *Deut. 28. 58.* That thou mayest fear this glorious and fearful Name, the Lord thy God, *Psal. 99. 3.*

7. *Jer.*

7. *Jer.* 4. 2. Thou shalt swear, the Lord liveth, in Truth, in Judgment, and in Righteousness, *Isaiah* 48. 1. *Chap.* 65. 16, *Heb.* 6. 16.

8. *Eccles.* 5. 4. When thou vowest a Vow unto God, defer not to pay it; For he hath no pleasure in Fools: Pay that which thou hast vowed, *Deut.* 23. 21. *Psal.* 50. 14.

9. *Psal.* 15. 1, 4. Lord, who shall dwell in thy Tabernacle?—He that sweareth to his own hurt, and changeth not.

10. *Psal.* 119. 161. My heart standeth in awe of thy Word, *Isaiah* 66. 2.

11. *Levit.* 10. 3. This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the People. I will be glorified.

12. *Tit.* 2. 10. --That they may adorn the Doctrine of God our Saviour in all things, *1 Tim.* 6. 1. *Neb.* 5. 9.

C H A P. XXIX. Com. 4.

Duties enjoined.

1. **JER.** 17. 24. Hallow the Sabbath Day to do no work therein, *Levit.* 23. 3, 8.

2. *Acts* 16. 13. On the Sabbath Day we went out of the City by a River side, where Prayer was wont to be made, *Acts* 15. 21. and 13. 27, and 13. 42, 44.

3. *Matth.* 12. 12. It is lawful to do well on the Sabbath-days.

4. *Neb.*

4. *Neb.* 8. 2, 3. And *Ezra* the Priest brought the Law before the Congregation, both of Men and Women, and all that could hear with understanding, -- and the ears of all the People were attentive unto the Book of the Law, *v.* 4, 5, 8.

5. *Psal.* 78. 5, 6. He established a Testimony in *Jacob*, and appointed a Law in *Israel*, which he commanded our Fathers, that they should make them known to their Children. That the Generation to come might know them, even the Children which should be born: who should arise and declare them to their Children, *Deut.* 4. 9. and 6. 7. and 11. 1. *Chap.* 32. 46.

6. *Matth.* 6. 6. When thou prayest, enter into thy Closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly, *2 Kin.* 4. 33.

7. *Deut.* 12. 5, 6, 7. Unto the Place which the Lord your God shall choose out of all your Tribes, to put his Name there, even to his Habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your Offerings, and your Sacrifices, --- And there ye shall eat before the Lord your God, -- ye and your Households.

8. *Ezek.* 18. 30. Repent, and turn your selves from all your Transgressions: So iniquity shall not be your ruin, *v.* 31, 32.

9. *1 Pet.* 3. 17. Let him eschew evil, and do good; let him seek Peace and ensue it, *2 Cor.* 13. 11. *1 Thess.* 5. 13. *James* 3. 18.

10. *Acts* 20. 7. Upon the first Day of the Week, -- the Disciples came together to break Bread, *Chap.* 2. 42. *1 Cor.* 10. 16.

11. *Luke*

11. *Luke 6. 9.* Is it lawful on the Sabbath-days to do good, or to do evil? to save Life, or to destroy it? *Mark 3. 4.*

12. *Phil. 1. 27.* Only let your Conversation be as it becometh the Gospel of Christ.

Sins forbidden.

13. *Neb. 13. 15.* In those days saw I in *Judah's* some treading Wine-presses on the Sabbath, and bringing in Sheaves, and lading Asses; also Wine, Grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day, and I testified against them in the day wherein they sold Victuals, v. 16. 17, 18.

14. *Heb. 10. 25.* Not forsaking the assembling of our selves together, as the manner of some is, *1 Cor. 11. 20. Psal. 27. 4. and 65. 4. and 122. 1, 2.*

15. *Isai. 58. 13.* Turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable; and honour him, not doing thine own ways, nor finding thine own Pleasure, nor speaking thine own Words.

C H A P. XXX. Com. 5.

Duties Enjoined.

1. **G**EN. 46. 29. And *Joseph* made ready his Chariot, and went up to meet *Israel* his Father to *Goshen*, and presented himself unto him: and he fell on his Neck, and wept on his Neck a good while, 1 *Kings* 19. 26. *Matth.* 10. 37.
2. *Levit* 19. 3. Ye shall fear every Man his Mother and his Father, *Heb.* 12. 9.
3. *Eph.* 6. 2, 3. Honour thy Father and Mother, (which is the First Commandment with Promise) That it may be well with thee, and thou may'st live long on the Earth, *Gen.* 48. 12. 1 *Kings* 2. 19.
4. *Eph.* 6. 1. Children, Obey your Parents in the Lord: for this is right, *Prov.* 1. 8. Chap. 6. 20.
5. 1 *Tim.* 5. 4. Let them learn to shew Piety (or kindness) at home, and to requite their Parents: for that is good and acceptable before God, *Gen.* 45. 10, 11. and 47. 12. *Ruth* 2. 18. *Col.* 3. 20.
6. 1 *Pet.* 2. 17. Honour the King, *Rom.* 13. 7.
7. 1 *Pet.* 2. 13, 14. Submit your selves to every Ordinance of Man for the Lord's sake: whether it be to the King, as Supream, or unto Governours, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well, *Rom.* 13. 1. *Tit.* 3. 1.

8. *Roma*

8. *Rom. 13. 6.* For this cause pay you Tribute also, *verse 7. Matth. 22. 21.*

9. *1 Thess. 5. 12.* And we beseech you, Brethren, to know them which Labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in Love for their Works sake, *Phil. 2. 29. 1 Tim. 5. 17.*

10. *Heb. 13. 17.* Obey them that have the Rule over you, and Submit your selves: for they watch for your Souls, as they that must give account: that they may do it with Joy, and not with Grief: for that is unprofitable for you, *verse 7. 1 Cor. 11. 1, 2. 2 Cor. 7. 15.*

11. *Gal. 6. 6.* Let him that is taught in the Word, Communicate unto him that teacheth in all good things, *Matth. 10. 10. 1 Cor. 9. 14. 1 Tim. 5. 17.*

12. *Col. 3. 22.* Servants, Obey in all things your Masters according to the Flesh: Not with Eye-Service, as Men Pleasers, but in singleness of Heart, Fearing God, *Eph. 6. 5, 6.*

13. *1 Pet. 5. 5.* Likewise you Younger, Submit you selves unto the Elder: Yea, all of you, be Subject one to another, and be clothed with Humility, *Rom. 12. 10. Phil. 2. 3.*

Sins Forbidden.

14. *Prov. 30. 17.* The Eye that Mocketh at his Father, and Despiseth to Obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, *Gen. 9. 22, 25. Deut. 27. 16.*

15. *Matth. 15. 4.* God Commanded, saying, Honour thy Father and Mother: and He that Curseth

Curseth Father or Mother, let him die the Death,
Levit. 20. 9. Prov. 20. 20.

16. *Deut. 21. 18, 21.* If a Man have a stubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother, and when they have Chastened him, will not hearken unto them : --- All the Men of his City shall stone him with Stones that he die, *1 Sam. 2. 25.*

17. *Mark 7. 12, 13.* Ye suffer him no more to do ought for his Father, or his Mother : Making the Word of God of none effect through your tradition, *Matth. 15. 5, 6. 1 Tim. 5. 8.*

18. *Jude 8.* These filthy Dreamers defile the Flesh, despise Dominion, and speak Evil of Dignities, *4Es. 23. 5. 2 Pet. 2. 10.*

19. *Rom. 13. 2.* Whosoever resisteth the Power, resisteth the Ordinance of God ; and they that resist, shall receive to themselves Damnation, *Prov. 24. 21.*

20. *Luke 20. 25.* Render unto *Cesar* the things which be *Cesar's*, *Matth. 17. 25.*

21. *Luke 10. 16.* He that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me, *1 Thess. 4. 8.*

22. *Matth. 10. 14, 15.* Whosoever shall not receive you, nor hear your words : When ye depart out of that House or City, shake off the dust of your Feet. Verily I say unto you, it shall be more tolerable for the Land of *Sodom* and *Gomorrah*, in the Day of Judgment, than for that City, *Mark 6. 11. Luke 9. 5.*

23. *1 Cor. 9. 9.* Thou shalt not Muzzle the Mouth of the Ox, that treadeth out the Corn, *ver. 10, 11, 12, 13, 14.*

24. *Tit.*

24. *Tit. 2. 9, 10.* Exhort Servants to be Obedient unto their own Masters, and to Please them well in all things, not answering again, Not Purloining, but shewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all things, *1 Tim. 6. 1.*

25. *2 Kings 2. 23, 24.* There came forth little Children out of the City, and Mocked him, and said unto him, Go up, thou Bald-head, Go up, thou Bald-head. And he turned back and looked on them, and cursed them in the Name of the Lord: and there came forth two She-bears out of the Wood, and tare Forty and two Children of them, *Prov. 21. 24. Chap. 24. 9. Psal. 22. 7.*

C H A P. XXXI. *Com. 6.*

Sins Forbidden.

1. **G**EN. 9. 6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed: for in the Image of God made he Man, *Exodus 21. 12. Rev. 13. 10.*

2. *2 Sam. 12. 9.* Thou hast killed *Uriah the Hittite* with the Sword, and hast slain him with the Sword of the Children of *Ammon*, *1 Kings 21. 19. Numb. 35. 30, 31. Deut. 21. 6, 7. Luke 23. 24. Acts 2. 23. and 13. 28.*

3. *1 John 3. 15.* Whoso hateth his Brother is a Murderer, *Col. 3. 8. Levit. 19. 17.*

4. *Matth. 5. 22.* Whosoever is angry with his Brother without a cause, shall be in danger of the Judgment: and whosoever shall say unto his Brother,

Brother, Raeha, shall be in danger of the Countessel: but whosoever shall say, Thou Fool, shall be in danger of Hell Fire, *Eph. 4. 26.*

5. *1 Tim. 3. 3.* No Striker, *Matth. 26. 51, 67. John 18. 22. Acts 23. 2, 3.*

6. *Prov. 17. 14.* The beginning of Strife is as when one letteth out water: therefore leave off Contention before it be meddled with, *Chap. 20. 3. and 26. 21. Hab. 1. 3. Tit. 3. 9.*

7. *Rom. 12. 19.* Dearly beloved, avenge not your selves, *Matth. 5. 39. Prov. 24. 29. 1 Cor. 6. 7. 1 Pet. 3. 9.*

8. *1 John 3. 17.* Whoso hath this World's good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him, *Deut. 15. 7. James 2. 15, 16. Matth. 25. 41.*

9. *Rom. 12. 10.* Be kindly Affectioned one to another, with Brotherly Love, *Heb. 13. 1. 1 Pet. 1. 22. 1 Theff. 4. 9.*

10. *Rom. 12. 18.* If it be possible, as much as lieth in you, live peaceably with all Men, *Hab. 12. 14. Matth. 5. 9. Psal. 133. 1. Eph. 4. 3.*

11. *Col. 3. 13.* Forbearing one another, and forgiving one another, if any Man have a Quarrel against any: even as Christ forgave you, so also do ye, *Mark 11. 25. Matth. 18. 21, 22, Matth. 5. 23, 24.*

12. *Eph. 4. 32.* Be ye kind one to another, tender-hearted, *Col. 3. 12. 1 Cor. 13. 4. Rom. 12. 15. Heb. 13. 3.*

13. *Luke 10. 36, 37.* Which now of the three, thinkest thou, was Neighbour unto him that fell among the Thieves? And he said, He that shewed Mercy on him. Then said Jesus unto him,
Go,

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Go, and do thou likewise, *verse* 30---35. *Isa.* 58.
7. *Acts* 16. 33. *Matth.* 23. 34, 35, 36.

C H A P. XXXII. *Com.* 7.

Sins Forbidden:

1. **L** *Levit.* 20. 10. The Man that committeth Adultery with another Man's Wife, even he that committeth Adultery with his Neighbour's Wife, the Adulterer or Adulteress shall surely be put to Death, *John* 8. 5. *Prov.* 6. 32. *Mal.* 3. 5. *Gen.* 39. 9.

2. *1 Cor.* 6. 18. Flee Fornication, *Prov.* 5. 20, 21. *1 Cor.* 10. 8.

3. *Levit.* 18. 6. None of you shall approach to any that is near of Kin to him, to uncover their Nakedness. See the whole Chapter. *1 Cor.* 5. 1.

4. *1 Cor.* 6. 9, 10. Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind---shall Inherit the Kingdom of God, *1 Cor.* 6. 9, 10. *Rom.* 1. 24. *Rev.* 22. 15.

5. *Matth.* 5. 28. Whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart, *Prov.* 6. 25.

6. *2 Pet.* 2. 14. Having Eyes full of Adultery, *Job* 31. 1. *Gen.* 39. 7.

7. *Prov.* 7. 10. There met him a Woman with the Attire of an Harlot, *Gen.* 38. 15.

8. *Eph.* 5. 3, 4. Fornication, and all Unclean-ness, or Covetousness, let it not be once Named amongst

amongst you as becometh Saints : neither Filthiness, nor foolish Talking, nor Jestings, which are not convenient, *Chap. 4. 29.*

9. *1 Cor. 5. 11.* I have written unto you, not to keep company, if any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no not to eat, *2 Thess. 3.*

14. *Eph. 5. 11. Psal. 26. 4, 5.*

10. *Ezek. 16. 49.* This was the Iniquity of---Sodom, Pride, Fulness of Bread, and abundance of Idleness was in her, and in her Daughters, *1 Tim. 5. 13.*

11. *Rom. 13. 13, 14.* Let us walk honestly as in the Day, not in rioting and drunkenness, not in chambering and wantonness :--- Burput ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof, *1 Pet. 4. 3. Luke 21. 34. Acts 24. 25.*

Duties enjoined.

12. *1 Thess. 4. 3, 4.* This is the Will of God, even your Sanctification, that ye should abstain from Fornication : That every one of you should know how to possess his Vessel in Sanctification and Honour.

13. *1 Cor. 7. 2.* To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband, *v. 9. Prov. 5. 15, 16, 17, 18, 19.*

14. *Matth. 19. 5.* For this cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh, *Gen. 2. 24. Mark 10. 7, 8.*

15. *Eph.*

15. *Eph.* 5. 33. Let every one of you in particular, so love his Wife even as himself; and the Wife see that she reverence her Husband, *Col.* 3. 18, 19. *1 Pet.* 3. 1, 7.

16. *Col.* 3. 5, 6. Mortifie therefore your Members which are upon the Earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is Idolatry: For which things sake, the Wrath of God cometh on the Children of Disobedience, *Rom.* 8. 13. *Eph.* 4. 22, 23.

17. *Psal.* 51. 10. Create in me a clean Heart, O God, *Jer.* 17. 9, 10. *Matth.* 15. 19.

18. *Col.* 3. 8. Put filthy communication out of your Mouth, *Chap.* 4. 6.

19. *1 Tim.* 2. 9. That Women adorn themselves in modest Apparel, with Shame-facedness and Sobriety, *1 Pet.* 3. 3, 4. *Isaiah* 3. 16, &c.

20. *1 Cor.* 9. 25. Every Man that striveth for the Mastery, is temperate in all things, *1 Thess.* 5. 6, 7, 8. *Tit.* 2. 12. *Eph.* 5. 18.

21. *Psal.* 119. 63. I am a companion of all them that fear thee, and of them that keep thy Precepts, *Psal.* 1. 1.

22. *Prov.* 31. 27. She eateth not the Bread of Idleness, *2 Thess.* 3. 11, 12.

23. *1 Cor.* 9. 27. I keep under my Body, and bring it into Subjection, *Psal.* 69. 10. *Matth.* 17. 21.

24. *Matth.* 26. 41. Watch and pray, that ye enter not into Temptation, *1 Pet.* 4. 7. and 5. 8.

C H A P. XXXIII. Com. 8.

Sins forbidden.

1. **JER.** 17. 11. He that getteth Riches, and not by right, shall leave them in the midst of his Days, and at his end shall be a Fool, *Chap.* 22. 13. *Prov.* 28. 8.

2. *Levit.* 19. 13. Thou shalt not defraud thy Neighbour, nor rob him, *Prov.* 21. 7. *Zech.* 5. 3. *Deut.* 27. 17. *Prov.* 29. 24.

3. *1 Cor.* 6. 10. Neither Thieves,---nor Extortioners, shall inherit the Kingdom of God, *Ezek.* 22. 12, 13. *Matth.* 23. 25.

4. *Ezek.* 22. 29, 31. The People of the Land have used Oppression, and exercised Robbery : --- Therefore have I poured out my Indignation upon them, *Prov.* 22. 16. *Job* 27. 13, &c. and *Chap.* 20. 19, 20. *Zech.* 7. 10.

5. *Jer.* 22. 13. Wo unto him--- that useth his Neighbours service without wages, and giveth him not for his Work, *Mal.* 3. 5. *James* 5. 4.

6. *Psal.* 37. 21. The wicked borroweth, and payeth not again, *Rom.* 13. 8.

7. *Prov.* 11. 1. A false Balance is abomination to the Lord, *Chap.* 20. 10. *Deut.* 25. 13, 14, 15, *Mic.* 6. 10, 11.

8. *1 Theff.* 4. 6. That no Man go beyond, and defraud his Brother in any Matter : Because that the Lord is the Avenger of all such, *Levit.* 25. 14. *Prov.* 20. 14, 17.

9. *Prov.* 3. 27. Withhold not good from them to whom it is due, when it is in the power of thine

thine hand to do it, *Deut.* 15. 7, 8, 10. *Job* 31. 16, &c.

10. *Luke* 15. 13, 14. He wasted his Substance with riotous Living. And when he had spent all,--- he began to be in want, *Chap.* 16.

11. *Prov.* 18. 19. He that is slothful in his Work is Brother to him who is a great Waster, *Chap.* 19. 15. *Eccles.* 10. 18.

Duties enjoyed.

12. *Micah* 6. 8. What doth the Lord require of thee, but to do justly, *Prov.* 21. 3. and *Chap.* 16. 8. *Isaiah* 59. 14, 15. *Ezek.* 18. 5, 7, 8, 9.

13. *Luke* 19. 8. If I have taken any thing from any Man by false accusation, I restore him fourfold, *Levit.* 6. 4, 5. *1 Sam.* 12. 3. *Ezek* 33. 15.

14. *Eph.* 4. 28. Let him that stole, steal no more ; but rather let him labour, working with his Hands the thing which is good, that he may have to give to him that needeth, *Prov.* 6. 6, &c. and *Chap.* 13. 11.

15. *1 Tim.* 6. 17, 18. Charge them that are rich in this World,--- That they do good, that they be rich in good works, ready to distribute, willing to communicate, *Prov.* 19. 17. *Psal.* 41. 1, 2, 3. *Isaiah* 58. 10, 11.

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C H A P. XXXIV. Com. 9.

Sins forbidden.

1. **C**OL. 3. 9. Lie not one to another, *John* 8. 44. *Rev.* 21. 8. *Psal.* 119. 163.
2. *Prov.* 19. 5. A false Witness shall not be unpunished, *Deut.* 19. 16, &c. *Prov.* 6. 19.
3. *Matth.* 26. 59. The Chief Priests and Elders, and all the Council sought false witnesses against Jesus to put him to death, *Acts* 6. 13. *1 Kings* 21. 10.
4. *Prov.* 10. 18. He that uttereth a Slander is a Fool, *Psal.* 101. 5. *Psal.* 15. 3. and 50. 20.
5. *Tis.* 3. 2. Speak evil of no Man, *Jam.* 4. 11. *1 Pet.* 2. 1.
6. *Levit.* 19. 16. Thou shalt not go up and down as a Tale-bearer among thy People, *Prov.* 18. 8. and 20. 19. and 26. 20. and 16. 28.
7. *Matth.* 7. 1. Judge not, that ye be not judged, *Rom.* 14. 4. *James* 4. 12.

Duties enjoined.

8. *Eph.* 4. 25. Putting away lying, speak every Man truth with his Neighbour, *Zech.* 8. 16. *Prov.* 12. 17, 19.
9. *Luke* 23. 41. This Man hath done nothing amiss, *1 Sam.* 19. 4.
10. *1 Cor.* 13. 4, 5, 7. Charity---thinketh no evil,---believeth all things, hopeth all things.
11. *1 Pet.* 4. 8. Charity will cover the multitude of Sins, *Prov.* 10. 12. and *Chap.* 17. 19.

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C H A P. XXXV. *Com. 10.**Sins forbidden.*

1. **L**UKE 12. 15. Take heed and beware of Covetousness, 1 Kings 21. 4. Psal. 10. 3. Eccles. 5. 10. Eph. 5. 3.

2. Matth. 20. 15. Is thine eye evil, because I am good? 1 Cor. 13. 4. Prov. 14. 30.

3. 1 Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer, Psal. 106. 25. Num. 14. 2. Phil. 2. 14.

4. Matth. 6. 25. Take no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body what ye shall put on, Psal. 55. 22. Phil. 4. 6. 1 Pet. 5. 7.

5. 1 Cor. 10. 6. These things were our Examples, to the intent we should not lust after evil things, as they also lusted, 1 John 2. 16. James 1. 15.

Duties enjoined.

6. 1 Tim. 6. 8. Having food and raiment, let us be therewith content, v. 6. Heb. 13. 5. Phil. 4. 11, 12.

7. 2 Thess. 3. 12. We command and exhort you by our Lord Jesus Christ, that with quietness they work, and eat their own Bread, Prov. 13. 4. and Chap. 22. 29.

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8. *Prov.* 4. 23. Keep thy heart with all diligence : for out of it are the issues of Life, *Matth.* 12. 35. *Heb.* 12. 15.

9. *Gal.* 5. 24. They that are Christ's have crucified the Flesh with Affections and Lusts, *Chap.* 6. 14. *Rom.* 6. 6.

C H A P. XXXVI.

Of our Duty to God.

1. 2 **C**HRON. 20. 20. Believe in the Lord your God, so shall ye be established ; believe his Prophets, so shall ye prosper, *Isaiab*

7. 9. *Eccles.* 12. 13. Fear God, and keep his Commandments, for this is the whole Duty of Man, *1 Pet.* 2. 17.

3. *Mark* 12. 30. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, *John* 21. 15. *1 John* 5. 3.

4. *Rev.* 14. 7. Worship him that made Heaven and Earth, *John* 4. 23.

5. *Eph.* 5. 20. Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ, *1 Thess.* 5. 18.

6. *Psal.* 62. 8. Trust in him at all times ye People, pour out your Heart before him : God is a Refuge for us, *1 Tim.* 4. 10.

7. *Fer.* 29. 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, *Psal.* 50. 15. and 91. 15.

8. *1 Sam.*

8. 1 Sam. 2. 36. Them that honour me, I will honour, Psal. 99. 3.

9. Luke 11. 28. Blessed are they that hear the Word of God, and keep it, James 1. 21, 22.

10. Luke 1. 74, 75. That we might serve him without fear, in Holiness and Righteousness before him, all the Days of our Life, 2 Cor. 5.

15.

CH A P. XXXVII.

Of our Duty to our Neighbour.

1. **G**AL. 5. 14. All the Law is fulfilled in one word, even in this; Thou shalt love thy Neighbour as thy self, James 2. 8.

2. Matth. 7. 12. All things whatsoever ye would that Men should do to you, do ye even so to them: for this is the Law and the Prophets, Luke 6. 31.

3. Col. 3. 20. Children, obey your Parents in all things: for this is well-pleasing unto the Lord, Prov. 23. 22.

4. Rom. 13. 5. Ye must needs be subject; not only for Wrath, but also for Conscience sake, Eccles. 8. 2.

5. Eph. 5. 21. Submitting your selves one to another in the Fear of God, 1 Cor. 4. 1. 1 Pet. 2. 18.

6. Rom. 13. 7. Render—Honour to whom Honour is due, 1 Pet. 2. 17.

7. 1 Thess. 5. 15. See that none render evil for evil unto any Man: but ever follow that which

is good, both among your selves and to all Men,
Rom. 12. 17.

8. *1 Cor.* 14. 20. In Malice be ye Children;
1 John 4. 20.

9. *2 Pet.* 1. 5, 6. Add— to knowledge tempe-
rance, *1 Cor.* 9. 2.

10. *1 Pet.* 1. 13. Gird up the loins of your
Mind, be sober, *Tit.* 2. 2, 4, 6.

11. *Eph.* 5. 5. This ye know, that no Whore-
monger, nor unclean Person,--- hath any inheri-
tance in the Kingdom of Christ, and of God,
2 Tim. 2. 22.

12. *Isaiah* 56. 1. Thus saith the Lord, keep ye
Judgment, and do Justice, *Phil.* 4. 8.

13. *Levit.* 19. 11. Ye shall not steal, nor deal
falsly, *1 Pet.* 4. 15.

14. *Eph.* 4. 31. Let all---Clamour and evil
peaking be put away from you, *James* 1. 26.

15. *Prov.* 13. 5. A righteous Man hateth lying,
Prov. 12. 22.

16. *Psal.* 101. 5. Whoso privily slandereth his
Neighbour, him will I cut off, *Psal.* 15. 1, 2, 3.

17. *Heb.* 13. 5. Let your Conversation be with-
out Covetousness; and be content with such
things as ye have, *Acts* 20. 33.

18. *1 Thess.* 4. 11. That ye study to be quiet,
and to do your own businels. and to work with
your own hands, *Prov.* 10. 4.

19. *1 Cor.* 7. 20. Let every Man abide in the
same Calling wherein he was called, v. 24.

CHAP.

C H A P. XXXVIII.

*Of the Duty of Prayer, as set forth in the
Preface before the Lord's Prayer.*

I. JOHN 15. 5. Without me ye can do nothing,
Chap. 6. 44. 1 Cor. 3. 6. Eph. 2. 8. Deut.
29. 4.

2. 2 Cor. 12. 9. My Grace is sufficient for thee:
for my Strength is made perfect in Weakness, *Phil.*
1. 6. See Chap. 6. 3.

3. *Luke* 11. 13. If ye then, being evil, know
how to give good Gifts unto your Children: how
much more shall your Heavenly Father give the
holy Spirit to them that ask him, *James* 1. 5.

4. *Luke* 18. 1. He spake a Parable unto them
to this end, that Men ought always to pray, and
not to faint, 1 *Thess.* 5. 17. *Eph.* 6. 18. *Psal.* 79. 6.
3 *Tim.* 2. 8.

5. *Luke* 19. 46. My House is the House of
Prayer, 2 *Chron.* 7. 15, 16. *Acts* 2. 46. and 3. 1.

6. *Matth.* 18. 20. Where two or three are
gathered together in my Name, there am I in the
midst of them, *v.* 19. *Ezek.* 8. 21. *Luke* 1. 10.
and 2. 37.

7. *Psal.* 5. 3. My voice shalt thou hear in the
Morning, O Lord; in the Morning will I di-
rect my Prayer unto thee, and will look up,
Psal. 59. 16. *Psal.* 88. 3.

8. *Psal.* 141. 2. Let my Prayer be set forth before
thee as Incense; and the lifting up of my Hands,
as the Evening Sacrifice, *Exod.* 29. 38, 39. and
30. 7, 8. *Psal.* 92. 112.

9. *Psal.* 55. 17. At Evening and Morning, and at Noon will I pray, and cry aloud: and he shall hear my Voice, *Dan.* 6. 10. *Acts* 10. 2, 3, 9. *Psal.* 119. 164. *Mat.* 6. 6.

10. *Josh.* 24. 15. As for me and my House, we will serve the Lord, *Jer.* 10. 25.

C H A P. XXXIX.

Of the Nature and Qualifications of Prayer.

1. **R**OM. 12. 12, Continuing instant in Prayer, *Col.* 4. 2. *Psal.* 17. 1. *Prov.* 23. 26. *Lam.* 3. 41.

2. 1 *Cor.* 7. 35. Attend upon the Lord without distraction, *Isaiah* 29. 13. with *Mat.* 15. 7, 8. *Ezek.* 33. 13.

3. *James* 5. 16. The effectual fervent Prayer of a righteous Man availeth much, v. 17, 18. *Psal.* 10. 17. and 34. 15, 17. 1 *John* 5. 15. *Luke* 11. 9, 10.

4. 1 *John* 5. 14. This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us, *Jam.* 4. 3. *Matth.* 6. 33.

5. *John* 16. 23. Verily verily I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you, v. 24. *Chap.* 14. 14. *Col.* 3. 17.

6. *John* 15. 7. If ye abide in me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you, *Chap.* 9. 31. 1 *John* 3. 22.

3. 22. *Psal.* 66. 18. *Prov.* 15. 29. and 28. 9.
Isaiah 1. 15. and 59. 2.

7. *James* 1. 6. But let him ask in Faith, nothing wavering, v. 7. *Mark* 11. 24. *Heb.* 10. 22.
Eph. 3. 12, 20, 1 *John* 3. 21.

8. *Rom.* 8. 26. The Spirit---helpeth our Infirmities: for we know not what we should pray for as we ought, *Matth.* 20. 22. *James* 4. 3.

9. *Matth.* 6. 7. When ye pray, use not vain Repetitions as the Heathen do: for they think that they shall be heard for their much speaking, v. 8. *Eccles.* 5. 2.

10. *Luke* 11. 2. When ye pray, say, Our Father, &c.

11. *Matth.* 6. 9. After this manner therefore pray ye: Our Father, &c.

C H A P. XL.

Of the Title of him to whom we pray in the Lord's Prayer.

1. **P***PSAL.* 96. 9, 10. O worship the Lord in the Beauty of Holiness: fear before him all the Earth. Say among the Heathen, that the Lord reigneth; the World also shall be established that it shall not be moved; he shall judge the People righteously, *Psal.* 22. 28. and 67. 4.

2. 2 *Theff.* 2. 16, 17. God even our Father, which hath loved us, and hath given us everlasting Consolation, and good hope through Grace, comfort your Hearts, and establish you in every

good Word and Work, *John* 1. 12, 13. *Rom.* 1. 7.
Eph. 1. 2, 3.

3. *Eph.* 2. 18. Through him we both, (*viz.* Jews and Gentiles) have an access by one Spirit unto the Father, *Chap.* 1. 6. See *Chap.* 39. 5.

4. *Psal.* 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth, *v.* 19, 20. *Mal.* 2. 10.

5. *Eph.* 4. 4, 5, 6. There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all.

6. *Psal.* 123. 1. Unto thee lift I up mine Eyes, O thou that dwellest in the Heavens, *Psal.* 11. 4. *Habb.* 2. 20. *Acts* 7. 49.

7. *James* 1. 17. Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, *Prov.* 2. 6. *John* 3. 27. *Rom.* 11. 36. *1 Cor.* 1. 3.

8. *Matth.* 7. 11. If ye then being evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven, give good things to them that ask him, *Isaiab* 63. 15, 16.

9. *Psal.* 115. 3. Our God is in the Heavens; he hath done whatsoever he pleased.

10. *1 Tim.* 2. 1. I exhort therefore, that Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, *1 Thess.* 5. 25.

11. *Eccles.* 5. 2. Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing before God: For God is in Heaven, and thou upon Earth: therefore let thy words be few, *v.* 1. *Isaiab* 57. 15. *Luke* 18. 9, 14.

12. *Lam.*

12. *Lam.* 3. 41. Let us lift up our Heart with our Hands unto God in the Heavens.

13. *Heb.* 12. 28, 29. Let us have Grace, whereby we may serve God acceptably, with Reverence and godly Fear. For our God is a consuming Fire. *Mal.* 1. 6.

C H A P. XLI. Petit. 1.

Of the Sanctification of God's Name.

1. **P***SA.* 20. 1. The Lord hear thee in the Day of Trouble, the Name of the God of *Jacob* defend thee, *Pf.* 44. 20, 111, 9.

2. *Exod.* 6. 3. I appear unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the Name of God Almighty, but by my Name of *JEHOVAH* was I not known to them, *Chap.* 3. 13, 14, 15.

3. *Ex.* 33. 19. I will make all my Goodness pass before thee, and I will proclaim the Name of the Lord before thee, *Chap.* 34. 5, 6.

4. *Pf.* 138. 2. I will worship towards thy Holy Temple, and praise thy Name, for thy loving Kindness, and for thy Truth: For thou hast magnified thy Word above all thy Name, 1 *Kin.* 5. 5, and 8, 44. *Dan.* 9. 18.

5. *Levit.* 22. 32. Neither shall ye profane my Holy Name, but I will be hallowed among the Children of *Israel*, *Chap.* 10. 3, 19, 30. *Pf.* 89. 7. *Ex.* 20. 11. *Jer.* 17. 22.

6. 1 *Cor.* 10. 31. Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God, 1 *Pet.* 4. 11, 7. *Pf.* 148. 13. Let them praise the
Name

(150)
Name of the Lord, for his Name alone is excellent: His Glory is above the Earth and Heaven, *Pf.* 8. 1, 9. and 113. 1, 2, 3. and 145. 9, 10. *Rev.* 4. 8.

8. *John* 15. 8. Herein is my Father glorified, that ye bear much Fruit, *Matthew* 5. 16. *Eph.* 1. 12.

C H A P. XLII. *Petit.* 2.

Of the Coming of the Kingdom of God.

1. **M**A T. 3. 2. Repent ye: for the Kingdom of Heaven is at hand, *Chap.* 12. 28. and 21. 43. *Rom* 6. 14.

2. *Matth.* 13. 43. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father, *Chap.* 25. 34. *Luke* 22. 29.

3. *1 Cor.* 15. 25, 26. He must reign, till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death, *Matth.* 13. 41.

4. *Pf.* 2. 8. Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession, *Pf.* 67. 2, 3, 4. *Is.* 2. 2, 3. *Col.* 1. 13.

5. *1 Theff.* 3. 12, 13. The Lord make you to increase and abound in Love one towards another, and towards all Men, even as we do towards you: To the end he may stablish your Hearts unblameable in Holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints, *2 Cor.* 1. 12. and

(157)
and 9. 8. 2 Peter 1. 18. Colos. 4. 18. Hebrews 13.
25.

6. 2 Peter 1. 11. For so an Entrance shall be
ministered unto you abundantly, into the ever-
lasting Kingdom of our Lord and Saviour Jesus
Christ, Col. 3. 4. 2 Tim. 4. 18.

7. 1 Cor. 10. 32. Give none Offence, neither
to the Jews, nor to the Gentiles, nor to the
Church of God, Rom. 14. 13.

8. Matthew 18. 7. Wo to that Man by whom
the Offence cometh, Luke 17. 1, 2. Phil. 1. 10.

9. 2 Cor. 10. 5. Casting down Imaginations,
and every high thing that exalteth itself against
the Knowledge of God, and bringing into Capti-
vity every Thought to the obedience of Christ,
2 Tim. 3. 5.

10. Rom. 14. 17. For the Kingdom of God is
not Meat and Drink, but Righteousness, and
Peace, and Joy in the Holy Ghost.

C H A P. XLIII.

Of doing the Will of God.

1. **M**A T. 7. 21. Not every one that saith un-
to me, Lord, Lord, shall enter into
the Kingdom of Heaven : but he that doth the
Will of my Father which is in Heaven, Rom. 12.
2. 1 Peter 4. 2. Matth. 26. 39. Acts 21. 14. Ps.
143. 10. Heb. 13. 20, 21.

2. Ps. 103. 20, 21. Bless the Lord, ye---An-
gels, that excel in Strength, that do his Com-
mandments, hearkening unto the Voice of his
Word.

Word. Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his Pleasure, *Pf. 104. 4. Is. 6. 2. Matth. 18. 10. Heb. 1. 14. Rev. 4. 4, 10. and 7. 15.*

3. *Pf. 119. 6.* Then shall I not be ashamed, when I have respect unto all thy Commandments, *Luke 1. 6. 1 Kings 6. 12.*

4. *Pf. 119. 60.* I made haste, and delayed not to keep thy Commandments, *Luke 19. 6. Gal. 1. 16. 2 Cor. 6. 2.*

5. *Pf. 119. 47.* I will delight my self in thy Commandments which I have loved. *Pf. 40. 8. 1 Chron. 28. 9.*

6. *Pf. 119. 112.* I have inclined mine Heart to perform thy Statutes alway, even unto the end.

7. *2 Cor. 1. 12.* Our Rejoycing is this, the Testimony of our Conscience, that in Simplicity, and Godly Sincerity, not with Fleahly Wisdom, But by the Grace of God, we have had our Conversation in the World, *Eph. 6. 6, 7. John 1. 47. Pf. 32. 2.*

C H A P. XLIV.

Of Daily Bread.

1. **J**OHN 6. 27. Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you, v. 32, to 66. Chap. 4. 34.

2. *Prov. 30. 8.* Give me neither Poverty nor Riches, feed me with Food convenient for me,
Gen.

Gen. 28. 20, 21, 43, 31. 2 *Samuel* 9. 7. 1 *Tim.* 6. 8.

3. *Phil.* 4. 11. I have learned in whatsoever State I am, therewith to be content, See *Chap.* 35. 6.

4. *Gen.* 3. 19. In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground, *Ex.* 20. 9. See *Chap.* 33. 14. and *Chap.* 35. 7.

5. *Matthew* 6. 34. Take therefore no thought for the Morrow, for the Morrow shall take thought for the things of itself: sufficient unto the Day is the Evil thereof, *Luke* 12. 22, -- 30. see *Chap.* 35. 4.

6. *Phil.* 4. 6. Be careful for nothing: But in every thing by Prayer and Supplication with Thanksgiving, let your Request be made known unto God, 1 *Tim.* 4. 4, 5.

7. 1 *Peter* 5. 7. Casting all your Care upon him, for he careth for you, *Psa.* 37. 5.

8. *Matthew* 4. 4. Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God, *Deut.* 8. 3. *Psa.* 145. 16. *Prov.* 10. 22. *Ecclesi.* 9. 11. and 5. 19. *Mic.* 6. 14, 15.

C H A P. XLV.

Of God's Forgiveness of us, and our Forgiveness of one another.

1. **C**OL. 2. 13. You being dead in your Sins, hath he quickened together with him, having forgiven you all Trespases, *Matthew* 6.

12. compared with *Luke 11. 4. Matth. 18. 24.*
28

2. *Matth. 18. 24.* When he had begun to reckon, one was brought unto him which ought him ten thousand Talents, v. 25, 26, 27. compare *Matth. 6. 12.* with *Luke 11. 4.*

3. *Luke 17. 3, 4.* If thy Brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a Day, and seven times in a Day turn again to thee, saying, I repent ; thou shalt forgive him, *Matth. 18. 15, 21.*

4. *Matth. 18. 28.* The same Servant went out and found one of his Fellow-Servants, which ought him an hundred Pence : And he laid hands on him, and took him by the Throat, saying, Pay me that thou owest, v. 29, 30, 31.

5. *Matth. 18. 32, 33.* Then his Lord, after that he had called him, said unto him, O thou wicked Servant, I forgave thee all that Debt, because thou desiredst me : Shouldst not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee, *Luke 6. 36.*

6. *1 John 1. 8.* If we say that we have no Sin, we deceive our selves, and the Truth is not in us, v. 10. *1 Kings 8. 46. Job 9. 2. and 14. 4. Prov. 20. 9. Eccles. 7. 20. James 3. 2. Ps. 51. 3.*

7. *Luke 15. 18, 19.* I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son : Make me as one of thy hired Servants, *1 John 1. 9. Ps. 32. 5. Prov. 28. 13.*

8. *Pf. 51. 1.* Have Mercy upon me, O God ; according to thy loving Kindness : according un-
to

to the multitude of thy tender Mercies, blot out my Transgressions, *v. 2, 9, 10. Luke 18. 13. Acts 8. 22. Heb. 4. 16.*

9. *Mark 11. 25.* When ye stand, praying, forgive, if ye have ought against any; that your Father also which is in Heaven may forgive you your Trespases, *1 Tim. 2. 8.*

10. *Matth. 6. 14.* If ye forgive Men their Trespases, your Heavenly Father will also forgive you, *Chap. 5. 7. Luke 6. 37.*

11. *Matth. 6. 15.* But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases, *Mark 11. 26. Matth. 18. 35.*

C H A P. XLVI. Petit. 6.

Of Temptation, and the Evil of it.

1. **P***SA. 121. 7, 8.* The Lord shall preserve thee from all Evil; he shall preserve thy Soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore, *Pf. 91. 2 Theff. 3. 3.*

2. *Habac. 1. 18.* Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity, *Gal. 1. 4. Heb. 3. 12. Pf. 5. 4.*

3. *1 John 2. 13.* Ye have overcome the wicked one, *v. 14. Matth. 4. 3.*

4. *Rom. 6. 23.* The wages of Sin is Death, *v. 21. Chap. 2. 8, 9. and 5. 17. and 7. 5. James 1. 15. Gen. 2. 17. Ezek. 18. 4.*

5. *James 1. 13.* Let no Man say, when he is tempted, I am tempted of God: For God cannot be

be tempted with Evil, neither tempteth he any Man, *Gen.* 45. 5. 2 *Sam.* 24. 1. with 1 *Chron.* 21. 1. *Acts* 2. 23. *Job* 1. 12. and 2. 6.

6. *Gen.* 22. 1. And it came to pass after these things, that God did tempt *Abraham*, *Heb.* 11. 17. 2 *Chron.* 32. 31. *Job* 2. 3. *James* 1. 2, 12. 1 *Peter* 1. 6, 7.

7. *James* 1. 14, 15. Every Man is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin: And Sin when it is finished, bringeth forth Death, *Jas.* 17. 9.

8. *Matth.* 23. 22. The care of this World, and the deceitfulness of Riches choak the Word, and he becometh unfruitful, *Matth.* 4. 8. See *Chap.* 4. 2.

9. *Matth.* 4. 1. Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil, *Luke* 4. 1-13. See *Chap.* 3. 7.

10. *Pf.* 81. 12. I gave them up unto their own Hearts Lust: and they walked in their own Counsels, *Ex.* 7. 13. 1 *Sam.* 16. 14. *Acts* 7. 42. and 14. 16. *Rom.* 1. 26, 28.

11. *Matth.* 26. 41. Watch and pray, that ye enter not into Temptation, *Psal.* 19. 13. and 119. 133.

12. 1 *Cor.* 10. 13. There hath no Temptation taken you, but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it, 2 *Corinthians* 12. 7, 8, 9. *Hebrews* 2. 18. 2 *Peter* 2. 9.

13. *Gala*

13. *John* 17. 15. I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil, *John* 5. 18. *Thess.* 3. 3.

C H A P. XLVII.

Of the Doxology or Conclusion of the Lord's Prayer.

1. **P**S *AL.* 22. 27, 28. All the Ends of the World shall remember and turn unto the Lord : and all the Kindreds of the Nations shall worship before thee. For the Kingdom is the Lords ; and he is the Governour among the Nations, *Psal.* 47. 2, 7. and 95. 3. and 103. 19. and 89. 11.

2. *2 Chron.* 20. 6. O Lord God of our Fathers, art not thou God in Heaven ? and rulest not thou over all the Kingdoms of the Heathen ? and in thine Hand is there not Power and Might, so that none is able to withstand thee, *Pf.* 21. 13. and 135. 6. *Is.* 26. 4. *Pf.* 89. 8, 9.

3. *Eph.* 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end, Amen, *Pf.* 24. 10. *Rev.* 7. 12. *Phil.* 4. 20.

4. *Pf.* 92. 1, 2. It is a good thing to give thanks unto the Lord, and to sing Praises unto thy Name, O most high : To shew forth thy loving Kindness
in

In the Morning; and thy Faithfulness every Night, *Pf. 111. 1. Col. 4. 2.*

5. 1 *Tim. 1. 17.* Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory, for ever and ever, *Amen. Chap. 6. 16. Pfal. 145. 13.*

6. *Deut. 27. 16.* Cursed be he that setteth light by his Father or his Mother; and all the People shall say, *Amen. 1 Kings 3. 36. 1 Cor. 14. 16.*

7. *Jer. 28. 6.* The Prophet *Jeremiab* said, *Amen*: The Lord do so, the Lord perform thy Words which thou hast prophesied, *1 Chron. 16. 36. Pf. 72. 19.*

8. 2 *Cor. 1. 20.* For all the Promises of God in him are Yea, and in him Amen, unto the Glory of God by us.

9. *Pfal. 100. 3, 4.* Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture. Enter into his Gates with Thanksgiving, and into his Courts with Praise; be thankful unto him, and bless his Name, *Pfal. 96.*

1--8. and 95. 1, 2, 3. and 50. 23. 1 *Chron 29. 10--13. Neh. 9. 5. Phil. 4. 6. Col. 3. 16, 17.*

10. *Nehem. 8. 6.* And *Extra* blessed the Lord the great God; and all the People answered, Amen, Amen, with lifting up their Hands: and they bowed their Heads, and worshipped the Lord with their Faces to the Ground, *Pf. 41. 13. and 106. 48.*

CHAP.

C. H. A. P. XLVIII.

Of the Number, Necessity, and Nature of the Christian Sacraments.

1. **M**AT. 28. 19. Go ye therefore, and make Disciples of all Nations, baptizing them, *Acts* 2. 41. *Acts* 8. 12. and 10. 48. 1 *Cor.* 12. 13.

2. *Col.* 2. 11, 12. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead, *Gen.* 17. 9, 12. v. 23, 27.

3. 1 *Cor.* 11. 23, 24, 25. I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in remembrance of me, *Luke* 22. 19, 20.

4. 1 *Cor.* 5. 7, 8. Christ our Passover is sacrificed for us; herefore let us keep the Feast: Not with old leaven, neither with the leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth, *Exod.* 12. 3, 21, 22, 23, 27. *John* 1. 29. 1 *Pet.* 1. 18. 19.

5. *Gen.*

In the Morning, and thy Faithfulness every Night, *Pf. 111. 1. Col. 4. 2.*

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9. *Psal. 100. 3, 4.* Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture. Enter into his Gates with Thanksgiving, and into his Courts with Praise; be thankful unto him, and bless his Name, *Psal. 96. 1--8. and 95. 1, 2, 3. and 30. 23. 1 Chron 29. 10--13. Neh. 9. 5. Phil. 4. 6. Col. 3. 16, 17.*

10. *Nehem. 8. 6.* And *Extra* blessed the Lord the great God; and all the People answered, *Amen, Amen*, with lifting up their Hands: and they bowed their Heads, and worshipped the Lord with their Faces to the Ground, *Pf. 41. 13. and 106. 48.*

CHAP.

C H A P. XLVIII.

Of the Number, Necessity, and Nature of the Christian Sacraments.

1. **M**AT. 28. 19. Go ye therefore, and make Disciples of all Nations, baptizing them, *Acts* 2. 41. *Acts* 8. 12. and 10. 48. *1 Cor.* 12. 13.

2. *Col.* 2. 11, 12. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ : Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead, *Gen.* 17. 9, 12. v. 23, 27.

3. *1 Cor.* 11. 23, 24, 25. I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread : And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you : this do in remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood : This do ye, as oft as ye drink it, in remembrance of me, *Luke* 22. 19, 20.

4. *1 Cor.* 5. 7, 8. Christ our Passover is sacrificed for us ; herefore let us keep the Feast : Not with old leaven, neither with the leaven of Malice and Wickedness ; but with the unleavened Bread of Sincerity and Truth, *Exod.* 12. 3, 21, 22, 23, 27. *John* 1. 29. *1 Pet.* 1. 18. 19.

5. *Gen.*

5. *Gen. 17. 14.* The uncircumcised Man-child; whose Flesh of his Fore-skin is not circumcised, that Soul shall be cut off from his People: he hath broken my Covenant, *Exod. 4. 24, 25. 26.*

6. *Numb. 9. 13.* The Man that is clean, and is not in a Journey; and forbeareth to keep the Passover, even the same Soul shall be cut off from his People, because he brought not the Offering of the Lord in his appointed Season: that Man shall bear his Sin, *v. 2, 3, &c. Exod. 1. 2.*

7. *John 3. 5.* Jesus answered, Verily verily I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

8. *John 6. 53.* Jesus said unto them, Verily verily I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.

9. *1 Cor. 3. 7.* Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

10. *John 3. 8.* The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

11. *Tit. 3. 5.* According to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, *Mark 16. 16.*

12. *John 6. 57.* As the living Father hath sent me, and I live by the Father: So he that eateth me, shall live by me.

13. *Acts 22. 16.* Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord, *Rom. 4. 11.*

24. *Matth.*

14. *Matth. 26. 28.* This is my Blood of the New Testament, which is shed for many, for the Remission of Sins.

C H A P. XLIX.

Of the outward visible Sign in Baptism.

1. **E**PH. 5. 25, 26. Christ loved the Church, and gave himself for it: That he might sanctifie and cleanse it with the washing of Water by the Word, *Acts 22. 16. Tit. 3. 5.*

2. *1 John 1. 7.* The Blood of Jesus Christ his Son cleanseth us from all Sin, *Heb. 9. 14.*

3. *Mark 16. 16.* He that believeth and is baptized shall be saved, *Matth. 28. 19. John 3. 5. Eph. 4. 5.*

4. *Acts 10. 46, 47, 48.* Then answered Peter, Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord, *Chap. 8. 13, 36. and 9. 18. and 16. 15, 33. and 18. 8. and 19. 5. 1 Cor. 1. 13, 16.*

5. *Acts 2. 47.* The Lord added to the Church daily such as should be saved. Compare this with *verse 41.*

6. *Acts 8. 38.* They went down both into the Water, both Philip and the Eunuch; and he baptized him, *Matth. 3. 16. John 3. 23.*

7. *Ezek. 36. 25.* Then will I sprinkle clean Water upon you and ye shall be clean, *Isai. 44. 3. and*

and 52. 15. *Heb.* 9. 13, 19. and 10. 22. and 12. 24. *1 Pet.* 1. 2.

8. *Matth.* 9. 13. I will have Mercy, and not Sacrifice, *John* 13. 10.

9. *Matth.* 28. 18, 19, 20. Jesus came, and spake unto them, saying, all Power is given unto me in Heaven and in Earth. Go ye therefore and make all Nations Disciples, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the World, *1 Cor.* 4. 1.

CHAP. L.

Of the Inward and Spiritual Grace in Baptism.

1. **P***ET.* 3. 21. The like Figure whereunto, even Baptism, doth also now save us, (not the putting away the filth of the Flesh, but, the answer of a good Conscience towards God) by the Resurrection of Jesus Christ, *1 John.* 1. 6.

2. *Psal.* 51. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.

3. *Eph.* 2. 3. And were by nature the Children of Wrath, even as others, *Rom.* 5. 12.

4. *Eph.* 2. 4. 5. But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ, (by Grace ye are saved.)

v. 8.

5. *1 John*

5. 1 *John* 3. 9. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him: and he cannot sin, because he is born of God, v. 6. *Chap.* 5. 18. *Rom.* 6. 2, 12, 14. 1 *Cor.* 6. 11.

6. 2 *Cor.* 5. 17. Therefore if any Man be in Christ, he is a new Creature: Old things are past away, behold all things are become new, *John* 3. 5. *Acts* 2. 38. *Tir.* 3. 5, 6.

7. *Ezek.* 36. 25, 26, 27. Then will I sprinkle clean Water upon you, and ye shall be clean: From all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them, *Chap.* 11. 19. *John* 7. 38.

8. 1 *John* 2. 6. He that saith he abideth in him, ought himself also so to walk, even as he walked, *Col.* 2. 6.

9. *Rom.* 6. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death: therefore we are buried with him by Baptism into Death: That like as Christ was raised up from the dead, by the Glory of the Father, even so we also should walk in newness of Life, *Col.* 2. 11, 12, 13.

10. *Rom.* 6. 6, 7. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin, for he that is dead is freed from Sin, *Gal.* 5. 24.

11. *Eph.* 4. 22, 23, 24. Put off, concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts: And be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteousness, and true Holiness, *Rom.* 6. 18, 19, 22.

C H A P. II.

Of the Qualifications required in Persons to be Baptized, and of Infant-Baptism.

1. **A**CTS 2. 38. Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, *Chap.* 3. 19.

2. *1 John* 5. 18. Whosoever is born of God sinneth not, *Chap.* 3. 6, 9. *2 Tim.* 2. 19.

3. *Acts* 8. 36, 37. The Eunuch said, see, here is Water; what doth hinder me to be baptized? And *Philip* said, if thou believest with all thine Heart, thou mayest, *verse* 12. *Chap.* 2. 41. and 18. 8.

4. *Rom.* 4. 20, 21. He staggered not at the Promise of God through unbelief; but was strong in Faith, giving Glory to God: And being fully perswaded, that what he had promised, he was able also to perform, *Chap.* 11. 11, 13. *Heb.* 10. 22.

5. *Gen.* 17. 10, 12. This is my Covenant, which ye shall keep between me and you, and thy Seed after thee; He that is eight days old shall be circumcised among you.

6. *Deut.*

6. *Deut.* 29. 10, 11, 12. Ye stand this day all of you before the Lord your God; your Captains of your Tribes, your Elders, your Officers, with all the Men of *Israel*, your little ones, your Wives, and the Stranger that is within thy Camp, --- That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this Day.

7. *Gal.* 5. 3. I testifie-- to every Man that is circumcised, that he is a debtor to do the whole Law.

8. *Acts* 2. 39. The Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call, *Rom.*

9. 8. and 11. 16. *Gal.* 3. 16.

9. *Mark* 10. 14. Suffer the little Children to come unto me, and forbid them not: for of such is the Kingdom of God, *Matth.* 18. 3.

10. *Matth.* 28. 19. Make all Nations Disciples.

11. *1 Cor.* 7. 14. The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband: else were your Children unclean, but now are they Holy, i. e. Saints or Christians, *Acts* 16. 16, 33. *1 Cor.* 1. 10.

H

CHAP.

C H A P. LII.

*Of the End of its Institution, and the Outward
and Inward Parts of the Lord's Supper.*

1. **L**UKE 22. 19, 20. He took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: this do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you, 1 Cor. 11. 20, 23.

2. 1 Cor. 11. 26. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

3. Heb. 9. 26. Now once in the end of the World, hath he appeared to put away Sin by the Sacrifice of himself, See Chap. 13. 8.

4. Heb. 9. 28. Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear the second time, without Sin, unto Salvation, See Chap. 10. 4.

5. 1 Cor. 11. 25. This do ye, as oft as ye drink it, in remembrance of me, v. 26.

6. Mark 14. 22, 23. As they did eat, Jesus took Bread, and blessed it, and break it, and gave to them, and said, Take, eat, this is my Body. And he took the Cup, and when he had given Thanks, he gave it to them: And they all drank of it.

7. Matth. 26. 26, 27, 28. Jesus took Bread--- and said, Take, eat, this is my Body. And he took the Cup, saying, Drink ye all of it. For
this

this is my Blood of the New Testament which is shed for many for the Remission of Sins.

8. 1 Cor. 10--16. The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

9. John 6. 35. Jesus said unto them, I am the Bread of Life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst, *verse 47, 63.*

C H A P. LIII.

Of the Benefits of Worthy, and the Danger of Unworthy Receiving, with the Obligation thence arising, both to partake of this Sacrament, and to prepare our selves for it.

1. JOHN 6. 54, 55, 56. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.

2. 1 Cor. 11. 27, 28. Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, v. 29, 30. Chap. 10. 21. Matth. 22. 11, 12, 13. 2 Cor. 30. 18.

3. *Numb.* 9. 10, 11. Speak unto the Children of *Israel*, saying, If any Man of you, or of your Posterity shall be unclean, by reason of a dead Body, or be in a Journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth Day of the second Month at Even they shall keep it, 2 *Chron.* 30. 2, 15.

4. *Matth.* 22. 3, 7, 8. He sent forth his Servants to call them that were bidden to the Wedding: and they would not come--- But when the King heard thereof, he was wroth: and---saith to his Servants, the Wedding is ready, but they which were bidden were not worthy. Consult the Text from *verse* 2.

5. 1 *Cor.* 11. 23, 24. The Lord Jesus, the same Night in which he was betrayed,---said,--- This do in remembrance of me.

6. *Matth.* 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest, *Isaiah* 55. 1. *John* 5. 40. and 6. 35, 68. *Prov.* 9. 6.

7. 1 *Cor.* 11. 31. If we would judge our selves, we should not be judged.

8. 1 *Cor.* 10. 21. Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils, 1 *Cor.* 5. 8.

9. *Matth.* 18. 3. Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven.

10. 1 *Cor.* 11. 29. He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body, 2 *Cor.* 13. 5. *Heb.* 10. 22.

11. *Mark*

11. *Mark* 16. 16. He that believeth not shall be damned, *John* 8. 24.

12. *Heb.* 13. 15. By him therefore let us offer the Sacrifice of Praise to God continually, that is the Fruit of our Lips giving Thanks to his Name, *Eph.* 5. 20. *1 Pet.* 2. 5.

13. *1 Cor.* 17. 17. For we being many are one Bread, and one Body: for we are all Partakers of that one Bread, *Chap.* 12. 12, 13. *Rom.* 12. 5.

14. *Eph.* 5. 2. Walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God, *1 John* 4. 11. *John* 13. 34. and 15. 12.

C H A P. LIV.

Of the Graces required to make a Worthy Communicants.

1. **L**AM. 3. 40. Let us search and try our ways, and turn again to the Lord, *Psal.* 119. 59. and 77. 6. *2 Cor.* 13. 5. *Gal.* 6. 4.

2. *2 Cor.* 7. 10. Godly Sorrow worketh Repentance to Salvation not to be repented of, v. 9. *Joel* 2. 12, 13. *Psal.* 51. 17.

3. *Prov.* 28. 13. He that covereth his Sins, shall not prosper: But whoso confesseth and forsaketh them shall have Mercy, *Luke* 15. 18. *1 John* 1. 9. *Psal.* 51. 3.

4. *Isaiah* 1. 16, 17. Wash ye, make ye clean, put away the evil of your doings from before your Eyes, cease to do evil, learn to do well, *Ezek.* 18. 21, 22, 27, 28, 31, 32. *1 Pet.* 4. 1, 2.

H 4.

5. *Matth.*

5. *Matth.* 5. 23, 24. If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee ; leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift, *Rom.* 12. 18. 1 *Tim.* 2. 8.

6. *Ezek.* 33. 14, 15. If he turn from his Sin, and do that which is lawful and right ; If the wicked reſtore the Pledge, give again that he hath robbed, walk in the Statutes of Life, without committing Iniquity ; he ſhall ſurely live, he ſhall not die, *Numb.* 5. 6, 7, 8. See *Chap.* 13. 33.

7. *Eph.* 4. 32. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt ſake hath forgiven you, *Chap.* 3. 11. and *Chap.* 45. 9.

8. *Pſal.* 26. 6. I will waſh mine Hands in Innocency : So will I compaſs thine Altar, O Lord,

9. *Heb.* 10. 19, 20, 21, 22, 23. Having therefore, Brethren, boldneſs to enter into the holieſt, by the Blood of Jeſus ; by a new and living way, which he hath conſecrated for us through the Veil, that is to ſay, his Fleſh ; And having an High-Prieſt over the Houſe of God : Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water. Let us hold faſt the Profeſſion of our Faith without wavering ; for he is faithful that promiſed.

10. *Pſal.* 89. 7. God is greatly to be feared in the Aſſembly of the Saints : And to be had in reverence of all them that are about him, *Heb.* 12. 28.

11. *Psal.* 116, 12, 13, 17. What shall I render unto the Lord for all his Benefits towards me ? I will take the Cup of Salvation, and call upon the Name of the Lord. I will offer to thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord, *Psal.* 103. 1, 5. and 111. 1. and 147. 1. *Eph.* 5. 20. 1 *Theff.* 5. 18.

12. *Rev.* 5. 12, 13. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing---Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, 1 *Cor.* 15. 57. *Col.* 3. 17.

F I N I S.

5. *Matth.* 5. 23, 24. If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift, *Rom.* 12. 18. 1 *Tim.* 2. 8.

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F I N I S.



A N
APPENDIX
O F
PRAYERS
BOTH FOR
FAMILIES
A N D
Particular Persons.

W I T H
A Preceeding Admonition con-
cerning the USE thereof.

By JOSEPH HARRISON, A.M.
Minister of Cirencester.

L O N D O N,
Printed, for A. Barker, and C. Smith, 1707.

AN
APPENDIX
OF
PRAYERS
BOTH FOR
FAMILIES
AND



concerning the H. E. 4. (1901)

By Robert H. Anderson, A.M.
Minister of the Gospel

10-2-04
2-10-04

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A Preceeding Admonition concerning the Use of Prayers, both for Families and Particular Persons.

My Brethren;

TO make this Book the more serviceable to you, I have subjoined a sufficient Number of Prayers for the common use of Families; and particular Persons. They are wholly collected out of the Publick Liturgy, and being stamp'd with the Church's Authority, and having past the Test of so many Ages, one may surely recommend them before the Composures of any private Man. For my own part, I am abundantly satisfied that the Common-Prayer is the best Prayer-Book any Man, who knows how to use it, can have, not only at Church, but in his own House. And to convince others how excellently well the Church of England has provided for the Devotion of her Members, I have put the greatest part of the Weekly and Festival Collects, and a few out of other Offices, under such Heads as I conceived they would properly fall; leaving the Daily Service entirely for the sole use of the Church, except the short Address to the Trinity, the two Prayers that are peculiar to Morning and Evening, and the General Thanksgiving. But if any Person is dispos'd to begin the Morning and Evening Prayers, either

either in Family or Closet, with a more particular Confession, than is here set down; or to use one, as he ought always to do, in his more solemn Penitential Devotions, he may find a very proper Form, either in the Daily, or Communion Service. And if time will give him leave to enlarge in his Supplications to the Queen, Royal Family, Clergy, and all Sorts and Conditions of Men, he may add the Prayers for them after those comprehensive Collects for the Church in ingeneral, before the Morning and Evening Thanksgiving.

It must next be observed, that tho' these Prayers were first composed for two or three gathered together in Christ's Name, yet they cannot, for that Reason, be thought unfit for the use of single Persons: For the general Wants of all Christians are the same, and every Man, Woman, or Child, may easily apply the Petitions to their own particular case, by changing We unto I, and Us unto Me, and the like Words of the Plural into the Singular Number, where it is necessary so to do.

I cannot tell whether I have been exact enough in the distribution of the Prayers under proper Heads; but my main Concern was to have them ready at hand for the exercise of the good Christian's Devotion, who may alter the Method, and transpose them as he pleases. And the reason why I have left out so few, and placed so many under one Head, was my Willingness to gratifie the Reader with some Variety (which you may see the Common-Prayer very plentifully has, not one Collect being written twice over) that so he may make his own Choice, and say more, or fewer at a time, as best suiteth his Leisure, and the Disposition of his Mind.

It may perhaps be objected against this Collection,
that

that there are no Sacramental Devotions to be found therein. But when it is considered that the worthy Receiving this Holy Supper, consists in the due exercise of Repentance, Faith and Charity ; and that in the foregoing Exposition, every Christian is sufficiently instructed in the Nature of those Graces, and in these Devotions taught how to pray for them ; and that moreover there is in the Exposition of the Commandments, a methodical and compleat Rule of Self-Examination ; I presume it will be no longer thought that there is any great Deficiency upon that Account. But however, there are so many Books written upon this Subject, and they that are the best and most useful, so cheap and easie to come by, that I shall leave every Communicant to provide for the Performance of that part of his Devotion, in such a manner as he shall think fit : Only desiring him always to consult the Communion Service, and the two last Sections of the Exposition, with the Scriptures therein referred to, for the Settlement of his Judgment, and the Direction of his Practice, in Relation to this solemn Service of Religion.

And now referring you back to the 13th Section, and the Chapters belonging to it, for plain Information in the Necessity and Nature of this Duty of Prayer, I have only two or three things to recommend very earnestly to all Heads of Families, with respect to the several sorts of Prayer there mentioned ; and then I shall leave this whole Work to your serious Consideration, and the good Blessing of Almighty God.

My first most importunate Request to you then is, that you will notionly give a good Example to all about you, by constantly and regularly attending your selves to all the parts of the Publick Worship of God on the
the

the Lord's Day, but be sure also to bring your Children and Servants with you to Church, and take what Care you can that they behave themselves reverently, and bear their Part in the Divine Service, by making their Responses according to the Directions of the Rubrick, i.e. those Rules which are intermixed among the several parts of the Common-Prayer.

In the next place, let me beg you to set up the Worship of God in your Families, as one of the best means to draw down his Blessing upon your selves, and all that belong to you, and to preserve a Sense of Religion in your own and their Minds. No Householder who has this Book, and can either read himself, or has any in his Family that can, must now pretend an inability to perform it. ' And let no Man that professes himself a Christian keep so Heathenish a Family, as not to see God be duly worshipped in it. ' They are the Words of the Author of the Whole Duty of Man : That excellent Book, (as Archbishop Tillotson justly calls it) than which (says he) none is more fitted for general and constant use : Because it is conveniently divided into Parts, or Sections ; one of which may be read in the Family, at any time when there is leisure for it ; but more especially on the Lord's Day, when the whole Family may the more easily be brought together, and have the Opportunity to attend on these things without distraction.

But now as to Daily-Family Prayer, I can easily foresee the Difficulties which will be pretended against the practice of it in a Morning, upon the account of Worldly Business, and the Family's being dispersed about their respective Employments. But then if this Plea is to be admitted, One of a House at least, whose Business is not so urgent, should attend the Daily Service of the Church, and all the Members of the
Family

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Family must be sure to join together in their common Supplications at Night. They may then surely, with a very little forecast, have leisure enough for this purpose, and generally there can be nothing pretended in excuse for the neglect of this Duty at that time, unless it be that which is a great fault of it self, viz. the Irregularity of the Master of the Family, in either coming home too late, or so much over loaded with Drink, as not to be in a condition to perform it.

It were to be wished that time would give leave, before Evening Prayer, for the reading some portion of Holy Scripture, and especially the Psalms for the Day. But being afraid of over-burdening a Trading and Industrious People, I shall reserve the reading of the Bible and other good Books (particularly that before recommended) as a proper Employment for the Lord's Day: Which, the less they are looked into upon Week Days, ought to be the more diligently read upon Sundays.

There is one thing more I must, by all means, mind you of; which is, that tho' Private Prayer will not atone for the wilful neglect of Publick, yet the fewer Opportunities any Persons have of joining in the Service of the Church, and the Prayers of a Family, the more constant and diligent are they obliged to be in their Closet Devotions. Let me therefore advise not only Parents and House-keepers, but all others of what Age and Condition soever, to retire at seasonable and convenient times for this purpose, as they would approve their Sincerity to God, and entitle themselves to that Reward, which he who sees in secret, will give to those Services which no other Eye is privy to.

You that are Parents must likewise be particularly admonished to accustom your Children, from their earliest Capacity, to the practice of Private Prayer,

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least Morning and Evening, and you would do well to stand by them sometimes, that they may learn to pray seriously and devoutly upon their Knees. To this end you should teach them first the Lord's Prayer, with the Versicles before it; and then the Collect, beginning, O Lord our Heavenly Father, &c. for the Morning; and the other beginning, Lighten our Darkness, &c. for the Evening; with each of the concluding Recommendations of our selves to the custody of the Almighty. And afterwards, as they grow up, let them enlarge their Devotions, by adding such other Collects as you shall think proper for them to learn, as particularly, one or more of those for Growth in Grace. And I advise you to teach them the Prayers of the Church, rather than any other, because, as they are easie for their Memories, by reason of their shortness, so they contain a great deal of Matter, clothed in plain grave Expression, and will be hereby rendered more familiar to them. And I cannot think, when they are made well acquainted with, and thoroughly understand our Prayers, and other parts of the Church Service, that they will ever dislike it; or prefer the extemporary Effusions of an Enthusiastick Brain, to such a Primitive, Substantial Form of Devotion: Which the more it is used, and seriously pondered upon, the better it will be liked, and the more Edifying it will be.

M O R N.

MORNING PRAYER.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father which art in Heaven, &c.

O Lord, we beseech thee mercifully hear our Prayers, and spare all those who confess their Sins unto thee, that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

Almighty God, who hast given thine only Son to be unto us, both a Sacrifice for Sin, and also an Example of godly Life; give us Grace, that we may always most thankfully receive that his inestimable Benefit, and also daily endeavour our selves to follow the blessed Steps of his most holy

Holy Life, through the same Jesus Christ our Lord. *Amen.*

O God, the Strength of all them that put their trust in thee; mercifully accept our Prayers: and because through the Weakness of our Mortal Nature, we can do no good thing without thee, grant us the help of thy Grace, that in keeping thy Commandments, we may please thee both in Will and Deed, through Jesus Christ our Lord. *Amen.*

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy Mercy, that thou being our Ruler and Guide, we may so pass through things Temporal, that we finally lose not the things Eternal: Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great Dangers, that by reason of the Frailty of our Nature we cannot always stand upright; grant unto us such Strength and Protection, as may support us in all Dangers, and carry us through all Temptations, through Jesus Christ our Lord. *Amen.*

Lord, we beseech thee, grant thy People Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with pure Hearts and Minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

O Lord our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this Day; defend us in the same with thy mighty Power, and grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

A Almighty and Everlasting God, mercifully look upon our Infirmities, and in all our Dangers and Necessities, stretch forth thy right Hand to help and defend us, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy Mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, let thy continual Pity cleanse and defend thy Church; and because it cannot continue in safety without thy Succour, preserve it evermore by thy Help and Goodness, through Jesus Christ our Lord. *Amen.*

A Almighty and Everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified, receive our Supplications and Prayers which we offer before thee for all
Estates

Estates of Men in thy holy Church, that every Member of the same in his Vocation and Ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver us thy Servants, from all the Perils and Dangers of the past Night; grant we beseech thee, most merciful Father, that we through thy Help may both faithfully live, and walk according to thy Will in this Life present, and also may be Partakers of everlasting Glory in the Life to come, through Jesus Christ our Lord. *Amen.*

Almighty and Everlasting God, who dost govern all things in Heaven and Earth; mercifully hear the Supplications of thy People, and grant us thy Peace all the Days of our Life, through Jesus Christ our Lord. *Amen.*

UNto thy gracious Mercy and Protection, O God, we commit our selves, and all our Friends and Relations, beseeching thee to bless, preserve, and keep us in our going out, and our coming in, this day and for evermore. *Amen.*

EVEN:

EVENING PRAYER.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father which art in Heaven, &c.

Almighty and Everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; pour down upon us the abundance of thy Mercy, forgiving us those things whereof our Conscience is afraid, and giving us those good things we are not worthy to ask, but through the Merits and Mediation of Jesus Christ thy Son our Lord. *Amen.*

GRant, we beseech thee, merciful Lord, to thy faithful People Pardon and Peace, that they may be cleansed from all their Sins, and serve thee with a quiet Mind, through Jesus Christ our Lord. *Amen.*

Almighty Father, who hast given thine only Son to die for our Sins, and to rise again for our Justification; grant us so to put away the Leaven of Malice and Wickedness, that we may always serve thee in pureness of Living and Truth,
through

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through the Merits of the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who alone canst order the unruly Wills and Affections of sinful Men ; grant unto thy People, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so among the sundry and manifold Changes of the World, our Hearts may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord. *Amen.*

A Almighty God, who seest that we have no Power of our selves to help our selves ; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

O Almighty and most merciful God, of thy bountiful Goodness, keep us, we beseech thee, from all things that may hurt us ; that we, being ready both in Body and Soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

WE beseech thee, Almighty God, look upon the hearty Desires of thy humble Servants, and stretch forth the right Hand of thy Majesty to be our Defence against all our Enemies, through Jesus Christ our Lord. *Amen.*

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Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast Fear and Love; keep us, we beseech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy holy Name, through Jesus Christ our Lord. *Amen.*

Lighten our Darknes, we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

O God, whose never-failing Providence ordereth all things both in Heaven and Earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that as we are baptized into the Death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt Affections, we may be buried with him; and that through the Grave, and Gate of Death, we may pass to our joyful Resurrection for his Merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Grant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly Quietness, through Jesus Christ our Lord. *Amen.*

Lord, we beseech thee to keep thy Household, the Church, in continual Godliness, that through thy Protection it may be free from all

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Adversities, and devoutly given to serve thee in
good Works, to the Glory of thy Name, through
Jesus Christ our Lord. *Amen.*

A Lmighty God, Father of all Mercies, we
thine unworthy Servants, do give thee most
humble and hearty thanks for all thy Goodness
and loving Kindness to us, and to all Men. We
bless thee for our Creation, Preservation, (*parti-*
cularly that of this Day) and all the Blessings of
this Life; but above all, for thine inestimable
Love in the Redemption of the World by our
Lord Jesus Christ; for the means of Grace, and
for the hope of Glory. And we beseech thee,
give us that due Sense of all thy Mercies, that
our Hearts may be unfeignedly thankful, and that
we may shew forth thy Praise, not only with our
Lips, but in our Lives, by giving up our selves
to thy Service, and by walking before thee in
Holiness and Righteousness all our Days, through
Jesus Christ our Lord; to whom with thee and
the Holy Ghost, be all Honour and Glory, World
without end. *Amen.*

A Ssist us mercifully, O Lord, in these our Sup-
plications and Prayers, and dispose the way
of thy Servants towards the Attainment of ever-
lasting Salvation; that among all the Changes
and Chances of this Mortal Life, they may ever
be defended by thy most gracious and ready Help,
through Jesus Christ our Lord. *Amen.*

U Nto thy gracious Mercy and Protection, O
God, we commit our selves and all our
Friends and Relations, this Night and evermore. *O*

O Lord, bless and keep us. Lord, make thy Face to shine upon us, and be gracious unto us. Lord lift up thy Countenance upon us, and give us Peace both now and evermore. Amen.

A short Private Prayer for both Morning and Evening, to be said by an Apprentice, Servant, or any other Person who hath not time for larger Devotions.

I Desire thee, O Lord God, our Heavenly Father, who art the Giver of all Goodness, to send thy Grace unto me, and unto all People, particularly my Father and Mother, my Brothers and Sisters, &c. that we may worship thee, serve thee, and obey thee as we ought to do. And I pray unto thee, that thou wilt send us all things that be needful both for our Souls and Bodies; and that thou wilt be merciful unto us, and forgive us our Sins; and that it will please thee to save and defend us in all Dangers ghostly and bodily, [*especially those of this Day, or especially those of this Night;*] and that thou wilt keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And in trust that thou wilt do this of thy infinite Goodness and Mercy, through our Lord Jesus Christ, I beg it of thee in his most blessed Name, and in that Form of Prayer which he hath taught us when we pray, to say, Our Father, &c.

In the Morning add,

Lord, bless and keep me; Lord, prosper the Work of my Hands unto me, Lord preserve

me in my going out, and my coming in, this day
and for evermore. *Amen,*

At Night add,

I Will lay me down in peace, and take my rest,
for it is thou, Lord, onely, that makest me
dwell in Safety: And therefore, unto thy graci-
ous Mercy and Protection, O God, I commit
both my Soul and Body, this Night and for ever-
more. *Amen.*

*Collects for several Graces, to be used in the middle,
or any other part of the Day, when a Person hath
leisure to retire, in such Proportions as time will
give leave, and such of each kind, as the Need and
Temper of his Soul shall require. One or two of
a sort may likewise be added in their proper places
to our Morning and Evening Devotion, as Pru-
dence and Piety shall direct.*

For true Repentance and pardon of Sin.

Almighty and Everlasting God, who hatest
nothing that thou hast made, and dost for-
give the Sins of all them that are penitent; cre-
ate and make in us new and contrite Hearts, that
we worthily lamenting our Sins, and acknow-
ledging our Wretchedness, may obtain of thee the
God of all Mercy, perfect Remission and For-
giveness, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, absolve thy People
from their Offences; that through thy boun-
tiful Goodness we may all be delivered from the
Bands

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Bands of those Sins, which by our Frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

O Most mighty God and merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made; who wouldest not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive us our Trespases; receive and comfort us, who are grieved and wearied with the Burden of our Sins. Thy Property is always to have Mercy; to thee only it appertaineth to forgive Sins. Spare us therefore, good Lord, spare thy People whom thou hast redeemed; enter not into Judgment with thy Servants, who are vile Earth and miserable Sinners; but so turn thine Anger from us, who meekly acknowledge our Vileness, and truly repent us of our Faults; and so make haste to help us in this World, that we may ever live with thee in the World to come, through Jesus Christ our Lord. *Amen.*

For the Grace of God to enable us to do our Duty.

O Lord, from whom all good things do come; grant to us thy humble Servants, that by thy holy Inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

GRant to us, Lord, we beseech thee, the Spirit, to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will, through Jesus Christ our Lord. *Amen.*

Lord, we pray thee, that thy Grace may always prevent and follow us; and make us continually to be given to all good Works, through Jesus Christ our Lord. *Amen.*

O God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy holy Spirit may in all things direct and rule our Hearts, through Jesus Christ our Lord. *Amen.*

O Lord, raise up, (we pray thee) thy Power, and come among us; and with great Might succour us; that whereas through our Sins and Wickedness, we are sore let and hindered in running the Race that is set before us, thy bountiful Grace and Mercy may speedily help and deliver us, through the Satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be Honour and Glory, World without end. *Amen.*

For Growth in Grace.

WE yield thee humble Thanks, O heavenly Father, that thou hast vouchsafed to call us to the Knowledge of thy Grace, and Faith in thee; increase this Knowledge, and confirm this Faith in use evermore. Give thy holy Spirit to us thy
Ser-

Servants, that being born again, and made Heirs of everlasting Salvation, through our Lord Jesus Christ, we may continue thy Servants, and attain thy Promises, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the same Spirit everlastingly.
Amen.

Almighty and Everlasting God, give unto us the increase of Faith, Hope, and Charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

Lord of all Power and Might, who art the Author and Giver of all good things; graft in our Hearts the Love of thy Name, increase in us true Religion, nourish us with all Goodness, and of thy great Mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

For Faith and good Works.

Almighty and Everlasting God, who hast given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty; to worship the Unity: We beseech thee that thou wouldest keep us steadfast in this Faith, and evermore defend us from all Adversities, who livest and reignest one God, World without end. *Amen.*

A Almighty and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle *Thomas* to be doubtful in thy Son's Resurrection; grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our Faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all Honour and Glory, now and for evermore. *Amen.*

Q Almighty God, who hast instructed thy holy Church with the heavenly Doctrine of thy Evangelists, give us Grace, that being not like Children carried away with every blast of vain Doctrine, we may be established in the Truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

O Almighty God, whom truly to know is everlasting Life; grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life; that following the Steps of thy holy Apostles, we may stedfastly walk in the way that leadeth to eternal Life, through the same thy Son Jesus Christ our Lord. *Amen.*

A Almighty God, who shewest to them that be in Error the Light of thy Truth, to the Intent that they may return into the way of Righteousness; grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agree-

agreeable to the same, through our Lord Iesus Christ. *Amen.*

STir up, we beseech thee, O Lord, the Wills of thy faithful People; that they plenteously bringing forth the fruit of good Works, may of thee be plenteously rewarded, through Iesus Christ our Lord. *Amen.*

Almighty God, who didst give such Grace unto thy holy Apostle St. *Andrew*, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay; grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy Commandments, through the same Iesus Christ our Lord. *Amen.*

For the Love of God, Charity and Unity.

O GOD, who hast prepared for them that love thee, such good things as pass Man's understanding; pour into our Heart such Love toward thee, that we loving thee above all things, may obtain thy Promises, which exceed all that we can desire, through Iesus Christ our Lord. *Amen.*

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send thy Holy Ghost, and pour into our Hearts that most excellent gift of Charity, the very bond of Peace and of all Virtues; without which, who-soever liveth, is counted dead before thee. Grant this for thine only Son Iesus Christ's sake. *Amen.*

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner Stone; grant us so to be joined together in unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto thee, thro' Jesus Christ our Lord. *Amen.*

Against Worldly, and Carnal Lusts.

A Almighty God, who madest thy blessed Son to be circumcised, and obedient to the Law for Man; grant us the true Circumcision of the Spirit, that our Hearts and all our Members being mortified from all worldly and carnal Lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who by thy blessed Son didst call *Matthew* from the receipt of Custom, to be an Apostle and Evangelist; grant us Grace to forsake all covetous Desires, and inordinate Love of Riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost; one God World without end. *Amen.*

Grant, O merciful God, that as thine holy Apostle *St. James*, leaving his Father and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal Affections, may be evermore ready to follow thy holy

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Holy Commandments, through Jesus Christ our
Lord. *Amen.*

GRant, O merciful God, that all carnal Affections may die in us, and that all things belonging to the Spirit may live and grow in us. Grant that we may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh; and so continue Christ's faithful Soldiers and Servants unto our Lives end. *Amen.*

*For Purity, Heavenly Desires, and the Attainment
of eternal Happiness.*

O God, whose blessed Son was manifested, that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life; grant us, we beseech thee, that having this Hope, we may purifie our selves, even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him in his eternal and glorious Kingdom; where, with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, World without end. *Amen.*

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the Heavens; so we may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, World without end. *Amen.*

We

We beseech thee, O Lord, pour thy Grace into
to our Hearts, that as we have known the
Incarnation of thy Son Jesus Christ by the Mes-
sage of an Angel; so by his Cross and Passion, we
may be brought unto the Glory of his Resurre-
ction, through the same Jesus Christ our Lord.
Amen.

O God, who by the leading of a Star didst ma-
nifest thy only begotten Son to the Gentiles;
Mercifully grant, that we which know thee now
by Faith, may after this Life have the fruition of
thy glorious Godhead, through Jesus Christ our
Lord. *Amen.*

O Almighty God, who hast knit together thine
Elect in one Communion and Fellowship, in
the mystical Body of thy Son Christ our Lord;
grant us Grace so to follow thy blessed Saints in
all virtuous and godly living, that we may come
to those unspeakable Joys, which thou hast pre-
pared for them that unfeignedly love thee, thro'
Jesus Christ our Lord. *Amen.*

*For Protection and Support in Dangers and Afflictions,
either publick or private.*

O Lord, we beseech thee mercifully to hear us;
and grant that we, to whom thou hast given
an hearty desire to pray, may by thy mighty Aid
be defended and comforted in all Dangers and
Adversities, through Jesus Christ our Lord.
Amen.

Keep,

Keepe, we beseech thee, O Lord, thy Church, with thy perpetual Mercy; and because the frailty of Man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our Salvation, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, to keep thy Church and Household continually in thy true Religion, that they who do lean only upon the hope of thy heavenly Grace, may evermore be defended by thy mighty Power, through Jesus Christ our Lord. *Amen.*

O Everlasting God, who hast ordained and constituted the Services of Angels and Men in a wonderful order, mercifully grant, that as thy holy Angels alway do thee Service in Heaven; so by thy appointment they may succour and defend us on Earth, through Jesus Christ our Lord. *Amen.*

O Lord God, who lest that we put not our Trust in any thing that we do; mercifully grant that by thy Power we may be defended against all Adversity, through Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy Grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

We

WE beseech thee, Almighty God, mercifully to look upon thy People; that by thy great goodness they may be governed and preserved evermore both in Body and Soul, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee favourably to hear the Prayers of thy People, that we, who are justly punished for our Offences, may be mercifully delivered by thy goodness, for the Glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

Almighty and everlasting God, who of thy tender Love towards Mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; mercifully grant that we may both follow the Example of his Patience, and also be made Partakers of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

O God the King of Glory, who hast exalted thine only Son Jesus Christ, with great Triumph unto thy Kingdom in Heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same Place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost,] one God, World without end. *Amen.*

If we our selves, any of our Family, or Friends, be afflicted with Sickness, the Office for the Visitation of the Sick will furnish us with suitable Prayers.

Prayers for the use of married Persons in behalf of each other.

O Eternal God, Creator and Preserver of all Mankind, Giver of all spiritual Grace; the Author of everlasting Life; send thy Blessing upon us thy Servants, [*me and my Wife, or me and my Husband*] that as Isaac and Rebecca lived faithfully together, so we may surely perform and keep the Vow and Covenant betwixt us made, and may ever remain in perfect Love and Peace together, and live according to thy Laws, thro' Jesus Christ our Lord. *Amen.*

Almighty God, who at the beginning didst create our first Parents, Adam and Eve, and didst sanctifie and join them together in Marriage; look mercifully upon us thy Servants, that [*I may love my Wife, or my Husband may love me*] according to thy Word, as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it even as his own Flesh) and also that [*she, or I*] may be loving and amiable, faithful and obedient to [*me, or him*] and in all Quietness, Sobriety and Peace, be a Follower of holy and godly Matrons. O Lord, bless us both, and grant us to inherit thy everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

O

God of Abraham, God of Isaac, God of Jacob, bless [me and my Wife, or, me and my Husband] and sow the Seed of eternal Life in our Hearts, that whatsoever in thy holy Word, we shall profitably learn, we may indeed fulfil the same. Look, O Lord, mercifully upon us from Heaven, and bless us. And as thou didst send thy Blessing upon Abraham and Sarah to their great Comfort; so vouchsafe to send thy Blessing upon us thy Servants, that we obeying thy Will, and alway being in Safety under thy Protection, may abide in thy Love unto our Lives end, through Jesus Christ our Lord. *Amen.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve and keep us; the Lord mercifully with his Favour look upon us, and so fill us with all spiritual Benediction and Grace, that we may so live together in this Life, that in the World to come we may have Life everlasting. *Amen.*

Prayers to be said by Parents for their Children.

O Merciful Lord, and heavenly Father, by whose gracious Gift Mankind is increased; we gratefully acknowledge our Children to be an Heritage and Gift that cometh of the Lord; and do in an especial manner yield thee hearty thanks, that it hath pleased thee to regenerate them with thy holy Spirit, to receive them for thine own Children by Adoption, and to incorporate them into thy Holy Church. Defend them, we humbly

bly beseech thee, O Lord, with thy heavenly Grace, that they may continue thine for ever; strengthen them with the Holy Ghost the Comforter, and daily increate in them thy manifold Gifts of Grace, the Spirit of Wisdom and Understanding; the Spirit of Counsel and Ghostly Strength; the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the Spirit of thy holy Fear, now and for ever. *Amen.*

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; we make our humble Supplications unto thee for thy Favour and gracious Goodness towards thy Servants, our Children. Let thy Fatherly Hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the Knowledge and Obedience of thy Word, that in the end they may obtain everlasting Life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, World without end. *Amen.*

Prayers more especially proper for the Lord's Day, to be used by themselves, or added to the usual Morning, Noontide, and Evening Devotions.

For Sunday Morning.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son

Son was presented in the Temple in Substance of our Flesh ; so we may *this Day* be presented unto thee with pure and clean Hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

Almighty and merciful God, of whose only Gift it cometh, that thy faithful People do unto thee true and laudable Service ; grant, we beseech thee, that we may so faithfully serve thee in this Life, that we fail not finally to attain thy heavenly Promises, through the Merits of Jesus Christ our Lord. *Amen.*

O God, our Refuge and Strength, who art the Author of all Godliness ; be ready, we beseech thee, to hear the devout Prayers of thy Church ; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Almighty God, the Giver of all good Gifts, who of thy Divine Providence hast appointed divers Orders in thy Church ; give thy Grace, we humbly beseech thee, to all those who are called to any Office or Administration in the same ; *(especially him whom thou hast placed among us,*

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to minister in holy things) and so replenish them
with the truth of thy Doctrine, and endue them
with innocency of Life, that they may faithfully
serve before thee, to the glory of thy great Name,
and the benefit of thy holy Church, through Je-
sus Christ our Lord. *Amen.*

For Sunday Noon.

L E T thy merciful Ears, O Lord, be open to
the Prayers of thy humble Servants ; and
that they may obtain their Petitions, make them
to ask such things as shall please thee, through
Jesus Christ our Lord. *Amen.*

MERCIFUL Lord, we beseech thee to cast thy
bright Beams of Light upon thy Church, that
it being enlightened by the Doctrine of the blef-
sed Apostles and Evangelists, may so walk in the
Light of thy Truth, that it may at length attain
to the Light of everlasting Life, through Jesus
Christ our Lord: *Amen.*

O Almighty God, who into the place of the
Traytor *Judas* didst chuse thy faithful Ser-
vant *Matthias* to be of the Number of the twelve
Apostles ; grant that thy Church being always
preserved from false Apostles, may be ordered
and guided by faithful and true Pastors, through
Jesus Christ our Lord. *Amen.*

O Almighty God ; who by thy Son Jesus
Christ didst give to thy Apostle Saint *Peter*
many excellent Gifts, and commandedst him
earnestly to feed thy Flock ; make, we beseech
thee,

thee; all Bishops and Pastors; diligently to preach thy holy Word, and the People obediently to follow the same, that they may receive the Crown of everlasting Glory; through Jesus Christ our Lord. *Amen.*

O Lord Jesu Christ, who at thy first coming didst send thy Messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy Mysteries may likewise so prepare and make ready thy way, by turning the Hearts of the Disobedient to the Wisdom of the Just; that at thy second coming to judge the World, we may be found an acceptable People in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, World without end. *Amen.*

A Almighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; we beseech thee to have Compassion upon our Infirmities; and those things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

For Sunday Night.

Grant, we beseech thee, Almighty God, that the Words which we have heard this day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.* **O**

O Lord, we beseech thee mercifully to receive the Prayers of thy People which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have Grace and Power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; we beseech thee, mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that those things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

Out of these Prayers, very proper ones may be chose for our Private Use in the Church, before the Service is begun, and after it is ended.

Grace before Meat.

Good Lord, pardon all our Sins which render us unworthy of the least of thy Favours: Sanctifie these Creatures to our Nourishment, and us to thy Service, for Jesus Christ his sake. *Amen.*

Grace after Meat.

GOD's holy Name be blessed and praised for what we have at this time received, and for all his Mercies bestowed upon us, through Jesus Christ our Lord. *Amen.*

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Those Mistakes of the Press, which it is thought needful to advertise the Reader of, are to be thus corrected.

The 79th Canon, quoted Page the 9th, should be placed near the lower end of Page the 7th. Page 9. l. 5. read *overwhelm*. p. 13. l. 18. r. *spake*. p. 16. l. 24. r. and I desire. p. 18. l. 2. r. *Customs*. p. 20. l. 17. for *and* r. *you*. p. 26. l. 16. r. *saves w.* l. 17. r. *Peace with*. p. 31. l. 6. blot out *and*. p. 46. l. 2. and 8. add the marks of Reference. p. 47. l. 32. after *Assemblies* add ¹⁴. l. 33. after *Recreations* add 15. p. 51. l. 20. blot out *to*. p. 52. l. 14. r. *is likewise*. In the Margin against the last Answer, write Chap. 34. l. 33. r. *Winnest*. p. 54. in the Title r. *Paris*. l. 6. r. *narrower*. p. 57. l. 12. r. *not to* p. 60 in the Margin, r. *Luke* 11. 2, 3, 4. p. 64. l. 33. for *his* r. *all*. p. 67. in the Margin, r. Chap. 46. p. 69. l. 23. for *Right* r. *Rite*. p. 70. l. 31. for *thves* r. *Senses*. p. 73. l. 17. blot out 6. l. 18. for 7. r. 8. l. 19. for 9. r. 7. l. 21. for 9. r. 8. l. 27. for 10. r. 9. p. 75. l. 10. r. *Expulsion*. p. 77. l. 10. for *out*, r. *own* Oblation of himself once offered. (And so I think all the later Editions of the *Common Prayer Book* ought to be corrected.) p. 78. l. 4. blot out *the*. p. 81. in the Margin over against l. 7. write Chap. 33. p. 91. l. 3. r. *Son of God*. p. 92. l. 17. r. 2 *Pet.* 1. 4. p. 97. l. 26. r. *Dent*. 32. 4. p. 103. l. 11. r. *Jobn* 1. 29. p. 104. l. 7. r. *Heb.* 9. 26. p. 107. l. 18. r. *Mat.* 22. 41. p. 109. l. 14. r. *Acts* 10. 39. l. 27. r. *Dent*. 21. 23. p. 116. l. 12. r. 2 *Cor.* 5. 1. 2. p. 117. l. 27. r. *Acts* 17. 31. l. 32. r. *Mat.* 25. 34. p. 120. l. 13. r. *Ta.* 1. 5. p. 121. l. 4. r. *Rom.* 8. l. 16. r. *Heb.* 6. 4, 5, 6. p. 126. l. 8. r. *Eph.* 1. 7. p. 127. l. 5. r. *Dent.* 9. 10. p. 128. l. 26. r. *Matth.* 19. 17. p. 134. l. 13. r. *Diut.* 11. 19. p. 140. between the 8th and 9th Proofs, interline, or put in the Margin, *Duties enjoyned*. p. 141. l. 6. for *vr* r. *and*. l. 18. r. 1 *Cor.* 5. 9, 10, 11. p. 145. l. 5. r. Chap. 16. 1. l. 6. r. *Prov.* 18. 9. p. 150. l. 6. r. 1 *Cor.* 9. 25. p. 151. l. 19. for *Ezek.* r. *Zech.* l. 24. r. *Psal.* 88. 13. l. 28. r. *Psal.* 92. 2. p. 152. l. 12. r. *Ezek.* 33. 31. p. 155. the 7th Proof in Chap. 41. follows 1 *Pet.* 4. 11. in the last Line of that Page. p. 160. l. 3. blot out *compare and all*. l. 6. p. 163. l. 4. r. 2 *Thess.* p. 166. l. 10. r. *Ex.* 12. p. 171. last Line, r. *Acts* 16. 15. 33. 1 *Cor.* 1. 16. p. 172. l. 21. r. *brake*. p. 173. last Line, for 2 *Cor.* r. 2 *Chron.* p. 174. l. 12. for *by* r. *but*. p. 175. l. 7. r. 1 *Cor.* 10. 17. p. 176. l. 12. r. Chap. 33. n. 1. l. 18. l. 7. for *to* r. *for*.

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